Morning Star Bible Lessons.

PART I.

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PEARLY GATE

OF THE

True Life and Doctrine

—FOR—

Believers in Christ.

No power of love is ever lost,
No virtuous act goes unrewarded.

To doers of the work, it is given to know the mysteries of the kingdom of God, and to such they are no longer mysteries.

—BY—

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Mount Lebanon, Columbia Co., N. Y.

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PREFACE.

Divine Revelation, is the sun of the religious and mental world. Or it may be likened to a ladder of light, let down from above, on which, by practicing the self-denials it enjoins, the children of time may climb from earth to heaven. It is strait as the sun's rays, and the only route from one to the other. To deny revelation, argues the densest ignorance and folly, or an arrested development. For man without the knowledge imparted by revelation, is only an intellectual animal, at his best showing. Without understanding of his spiritual nature and moral accountability to a higher Power and Intelligence, he is like the beasts that perish, and is so characterized in the language of prophecy. Therefore we believe God has never left any people wholly without a witness, or the gift of spiritual instruction by dreams, or visions, or whisperings of an inward voice. To stand on the first or second round of the ladder, and denounce all who ascend higher, as fanatics, impostors, speculators, or theorizers, deluded by imagination, is extremely unwise. A refusal to go higher, and a confession of inability to keep the commandments of God, argues a lack of desire to do so, and a state of bondage to earthly conditions, or to carnal pleasure. To claim that the revelation of two thousand, or eighteen hundred years ago, is sufficient for all people in all time, and to practice a word mongering trade in the letter of ancient Scripture, argues destitution of the Spirit, and a dwelling among the tombs and shells of the infancy of the race, and a feeding on chaff that contains little nourishment.

Believers want not a conjectural commentary on the letter of the Bible, but the unfolded meaning that the Spirit designs to teach thru the letter, which is but a lifeless shell or husk, without the aid of the Spirit to interpret it. This object can be better obtained in Bible study by pursuing the matter topically, that is by subjects, than by following the historical order of the record.

The work here presented is only a beginning of a design long germinal in the writer's mind. That is, a catechetical work to instruct the young in faith, and young in years, in the foundation principles of our Gospel, the gospel of Jesus the Savior, and of Ann the Grace, Helper and Comforter. A work he deems worth the attention and labor of many minds, thru a long series of years. Friendly criticism, or suggestions to aid this object will be acceptable.

Quotations from the New Testament that vary from the common English version, are chiefly taken from the Emphatic Diaglott. Translations that vary from the Original, made by uninspired translators, we regard as of only human authority. Subjects could not be treated exhaustively in the space here allowed, but the writer has sought enlightening aid of the wisdom from above, and to make answers as brief and comprehensive as he could, consistently with clearness and precision of ideas.

The following is my understanding of Scripture teaching in harmony with Shaker principles and practice.

A. G. HOLLISTER.

CHAPTER I.

GOOD AND EVIL; OR CAUSE AND REMEDY.

1. What is the chief end of man? *A.* i.—To grow and unfold by serving his fellows. A. H. Matt. xx: 26–28. Gal. vi: 2. ii.—To obey his highest light and teach it to others. T. S. Matt. v: 14, 16, 48. Ch. xxviii: 19, 20. Luke vi: 40. iii.—To fit himself for a higher life and then to live it. M. S. II. Pet. i: 2–11. Jon. xii: 25. iv.—To glorify God and enjoy Him forever. Old Catechism.

2. How can man glorify God? *A.*—By obeying His commandments and bearing much fruit. Jon. xv: 8, 10. Ch. xii: 50. I. Jon. v: 3. Ps. 1: 23.

3. How can we bear much fruit? *A.*—By using all the talents God has given us, in the best manner and for the best good that we are able to. Matt. xxv: 16–28. I. Pet. iv: 11. I. Cor. x: 31.

4. How do we know His commandments? *A.*—They are taught us by His messengers, and are written in our understanding by His Spirit. Heb. x: 16. Jon. xiii: 20. II. Cor. iii: 3.

5. What is Believers' faith concerning God? *A.*—God is Spirit. Jon. iv: 24. Infinite, which means without limit, and Eternal, which means ever existing, without beginning or end. Deut. xxxiii: 27.

6. What did Mother Ann say of God? *A.*—God is a Fountain of perfect Light, Love and Goodness, and no soul can truly know God but that will love Him. I. Jon. i: 5. Ch. iv: 8.

7. Can you define spirit? *A.*—Pure spirit, is invisible, immaterial substance. It may be organized, or elementary.

8. What is organized spirit? *A.*—Spirit in the form of intelligent beings, having organs.

9. What is elementary spirit? *A.*—It is spirit in its most simple and diffusive form; free and mobile like air, or electricity. Electricity perhaps may be regarded as the spirit of matter. Jon. iii: 8.

10. How is spirit distributed? *A.*—It is an environing atmosphere that fills and surrounds all living forms. It is their finest, inmost essence, and constantly exhales from all living beings. Job. xxxiv: 14, 15. Ps. civ: 29, 30.

11. What else may be said of its uses? *A.*—It is the nutrient life, light and intelligence of soul. When the term is applied to God, it means the First Creating Intelligence, and Self-existing Source of all Good.

12. Are there different kinds of Spirit? *A.*—Good spirit and evil spirit, is certainly different in kind and source.

13. Are there other distinctions that may be properly noted? *A.*—There is earthly, natural spirit, which pervades all living matter, and Divine, Holy Spirit, which fills the eternal heavens. A spirit of matter and a spirit of intelligence, different in degree and manifestation, but not in origin.

14. Is the term spirit, used with other meanings? *A.*—The spirit of anything, is its finest essence, life, character, or quality. All invisible, intelligent beings are called spirits, both good and bad, angelic and human.

15. What is the quality of the Divine Being who is called God? *A.*—He is wholly and eternally good. A God of truth and steadfastness, and without perversity. Just and right is He. Deut. xxxii: 4. Young's Con.

16. Can any living principle, evil in its nature, or opposed to good, proceed from God? *A.*—Nay. It is impossible for evil to proceed from where evil is not. He is the Rock of all good, and His work is perfect. Deut. xxxii: 4. Matt. vii: 18. Ch. xii: 25.

17. Did God ever make any evil thing? *A.*—Nay. God saw everything He had made, and behold it was very good. Gen. i: 31. Every good gift and every perfect gift is from above, coming down from the Father of lights,

with whom is no change, nor shade of turning. James i: 17. Ch. iii: 11, 12.

18. How do you explain consistently with the foregoing, the statement in Isa. xlv: 7, I form light and create darkness; I make peace and create evil: I the Lord do all these? *A.*—Evil is of two kinds. Moral evil, which is evil in principle, pertaining to life and conduct,—and conditional evil, which is an evil of circumstances or environment, unconnected with the will.

19. Can you specify some moral evils? *A.*—It is morally evil to speak falsely, with intent to deceive; to maltreat a fellow creature; also to disobey the commandments of God, written in our understanding.

20. Why so? *A.*—Because such action proceeds from a principle of perversity, which is evil in the will, and propagates evil in others, and in the life of the doer. It is impossible for such evil to proceed from a good cause.

21. Please specify some examples of conditional evil. *A.*—Pain, sickness, famines, cyclones, earthquakes, when they destroy the works of man. Also pestiferous plants and animals.

22. Why are these called conditional evils? *A.*—Because they do not enter into and affect the quality of the life, but only our surroundings, and they pass away by change of conditions.

23. Are there other definitions that distinguish these evils? *A.*—Moral evil is intrinsic, existing in the life, and is therefore real and positive. Conditional evil is extrinsic, and unreal or shadowy, being evil only when it damages human interests, and it often contains seeds of good, and produces good.

24. Why does the All Good create those seeming evils? *A.*—For chastisement and correction. Ezek. xiv: 13-23. Hab. i: 6–12. Also as types for our learning. D. Book of Holy Wisdom, page 356: 15, 16.

25. Please name some examples of types. *A.*—Planetary darkness, is a type of intellectual and moral, which is spiritual darkness. Poisonous reptiles, are a type of the depraved passions of corrupted human nature. Stinging insects are types of evil tho'ts and hateful words which people speak to and about each other.

26. If God created man good, and no evil can proceed from Him, how came man to possess an evil nature? *A.*—Thru man's disobedience to the law of God, evil entered into his will from the realm of eternal or spiritual darkness. Gen. ii: 16, 17. Ch. iii: 6, 7.

27. Can spiritual darkness come from God? *A.*—God is light, and in Him is no darkness. I. Jon. i: 5. I. Tim. vi: 16. Light ever banishes darkness. The two cannot abide together, except where light acts feebly

because of diffusion and distance from its source.

28. What do we infer from the foregoing propositions? *A.*—That if we would overcome and cast out evil, we must obey God and keep in light.

29. How does the Apostle define light? *A.*—Light is that which makes manifest. Eph. v: 13

30. What did Jesus say concerning the effects of light? *A.*—This is the condemnation, Greek *krisis*, judgment or separation, that light has come into the world. And men love darkness rather than light, because their deeds are evil. Jon. iii: 19.

31. What do we infer from this statement? *A.*—That evil and darkness are alike in their nature, and attract each other.

32. What else did he say in his discourse on light? *A.*—He that does vile things, hates the light, neither comes to the light, lest his deeds should be reproved.

33. What are we taught by this proposition? *A.*—That evil doers shun light and walk in darkness by preference. Also that light drives away evil and darkness together.

34. How does light affect the upright? *A.*—He that doeth the truth, comes to the light, that his deeds may be made manifest, that they are wrought in God.

35. What are we to understand from the discourse here quoted? *A.*—That the practice of truth, requires us to manifest our deeds before the Witnesses of truth, in whom light dwells, that evil may be expelled and destroyed, and that good may be separated from tares and chaff of the enemy. Matt. xiii: 38, 39.

36. Are there any of Adam's race grown to years of understanding that have not sinned? *A.*—The Apostle says "If we say we have no sin, we deceive ourselves and the truth is not in us." I. Jon. i: 8. Again, If we say we have not sinned, we make him a liar, and his word is not in us. Verse 10.

37. What is Truth? *A.*—Truth is the word of God. Jon. xvii: 17. It is the law of endless life. Ps. cxix; 142, 151. Truth is the eternal substance of being. Truth is the liberator and Savior of the soul. Jon. viii: 32. Truth is the light of Intelligence, of mind, and the manifester of that which is. Jon. xviii: 37.

38. What does Jesus say of hypocrisy that covers its sins from the Witnesses of truth? *A.*—Beware of the leaven of the Pharisees, which is hypocrisy. There is nothing covered that shall not be uncovered, neither hid, that shall not be known and come abroad. Luke xii: 1, 2. Ch. viii: 17.

39. How can we escape the dishonor of public exposure in the judgment? *A.*—By judging

ourselves and confessing before the Witnesses of truth, all dishonorable actions, and forsaking them forever.

40. What does the Apostle James say about confession? *A.*—Confess your sins one to another, and pray one for another that you may be healed. Jam. v: 16.

41. What is John's testimony on this subject? *A.*—If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. I. Jon. i: 9.

42. What other effects follow confessing and forsaking sin? *A.*—We walk in the light as God is in light, and we have fellowship one with another, and with saints who have gone before, in pure spiritual communion.

43. What is the blood of Christ that cleanses from all unrighteousness? I. Jon. i: 7. *A.*—It is that love of Christ which enables us to keep all his commandments, and joins all his followers in one communion? Jon. xiv: 15, 21. Ch. xv: 10. Ch. xiii: 34. I. Jon. v: 3. I. Tim. i: 5. "The blood is the life," and life is love. Lev. xvii: 14. The end of the commandment, is love from a pure heart and good conscience, and faith unfeigned. Crit. translation.

44. What did our first spiritual Parents say would be the effect of sin wilfully covered? *A.*—Father William taught that one sin wilfully covered from the Witnesses of Christ.

would be like mountains of lead to sink the soul from the presence of God. Testimonies, page 195. Mother said, "If you keep one sin covered, it will shut you out from the kingdom of God." Ibid.

45. Is confessing sin before a Witness of Christ, the strait gate, that opens on the narrow way to eternal life? A.—Those who have proved it by experience, find it truly so. It is the valley of Achor, and the door of hope to sin sick souls. Hos. ii: 15. Josh. vii: 24, 26. Matt. vii: 13, 14.

46. What does Jesus say of those who sin? A.—Every one doing sin, is the slave of sin. Jon. viii: 34.

47. What does John say of those who sin? A.—All who sin, have not seen Christ nor known him. He doing the sin, is of the devil. I. Jon. iii: 6, 8.

48. What else does John testify on this head? A.—Every one doing the sin, does the lawlessness, and the sin is the lawlessness. Verse 4. **Critical translation.**

49. What is the MYSTERY OF LAWLESSNESS and Man of sin, concerning which Paul writes to the Thessalonians? II. Thess. ii. A.—The carnal or fleshly mind, which is enmity against God. It is not subject to the law of God, neither indeed can it be. Hence it is LAWLESS. Rom. viii: 7.

50. What effect does it have to be carnally minded? *A.*—To be carnally minded is death. So also the wages of sin is death. But to be spiritually minded, is life and peace. Rom. viii: 6, 13. Ch. vi: 21–23.

51. How can we conquer death? *A.*—By receiving Christ's word in the spirit of Truth, into our hearts, and coming into the light of his Witnesses, thru the door of confession and repentance, which means forsaking. Jon. vi: 63. Ch. v: 24, 25. Ch. xviii: 37.

52. Is it serving sin to confess sins before a Witness with a resolution to forsake them forever? *A.*—Certainly not. It is mortifying sin and obeying the truth, which is directly opposite to the spirit that leads one to commit sin.

53. What effect does it have to honestly persevere in this course? *A.*—It will free the soul that does this, from all error, destroy the nature of sin, and fill and clothe the mind with glorious light.

54. What does the Old Testament witness to the benefit of confession? *A.*—He that covereth his sins shall not prosper, but whoso confesses and forsakes his sins shall find mercy. Prov. xxviii: 13.

55. Will a secret confession to God in the sinner's mind, expel the darkness and liberate the soul from slavery to sin? *A.*—It cannot. It uncovers nothing and brings nothing

to light. It does not mortify the will that does the sin, and does not change the state of the sinner.

56. From whom does man try to cover his sins? *A.*—Not from the Allseeing, invisible God, whom he fears not when doing sin, but from his fellow man whom he fears will despise, or do him harm.

57. Then is it before his fellow man or woman that the covering must be removed, and acknowledgment made, to take away sin? *A.*—Truly it is. Among God's typical people, confession had to be made before the Priest, or a Leader of the people, in order to be accepted.

58. What else was required to make atonement for sin? *A.*—A sin offering was required of the sinner, but only the Priest might present it. Lev. v: 5, 6, 10.

59. What did Joshua say to Achan, after Achan's guilt had been discovered? *A.*—My son, give I pray thee, glory to the God of Israel, and make confession to Him, and tell me now what thou hast done. Josh. vii: 19.

60. How does a sinner glorify God, when confessing his faults in presence of a Witness? *A.*—By raising his tho'ts to God, in condemnation of the wrong confessed before a proper channel in whom true judgment is placed, he is obeying the commandment to

life, which lifts up and revivifies the best that is in him. The evil in him is mortified, i. e., put to death in a degree, at the same time, and so God is glorified.

61. Why was Achan killed after he had made confession? *A.*—His life was required because his sin had caused the death of a number of his people.

62. What did Mother Ann say of the condition of sinners? *A.*—The heart, with its hidden abominations covered and concealed from the Witnesses of Christ, becomes like a cage of unclean birds, and never can be cleansed, short of a full and free confession. Testim. p. 194.

63. What did she say is the first step of obedience to the gospel, that a sinner can take? *A.*—To honestly confess all his or her sins to God before His Witnesses. Ibid.

64. What reason did she give for this requirement? *A.*—Herein is Christ found as a Savior and forgiver of sins, and nowhere else, nor in any other way. Ibid.

65. What did Mother Ann say of her own confession? *A.*—When I set out to obey the gospel, I cried to God to bring my sins to remembrance, and I confessed them one by one, as I had committed them. Testimonies, p. 36: 11.

66. What was Mother's feeling of conviction for sin? *A.*—She said, I felt such a sense fo

my sins, that I was willing to confess them before the whole world. Testim. p. 35: 4.

67. What did Father James testify on this subject? *A.*—Were there as many men present as there are stars in the sky, I would confess my sins before them all, rather than cover them. Testim. p. 195.

68. What did Father William say of his confession? *A.*—When I first believed, I confessed my sins all over the town, and they cannot hurt me for it now; for God has cast them behind His back, never more to be remembered against me. Testim. p. 262.

69. Whence did he say, arises the shame? *A.*—It is a shame to commit sin, but no shame to confess it.

70. Why is the shame felt in confessing, and not in committing sin? *A.*—Because the dishonorable nature of sin is not manifest, only in the light that condemns it.

71. Can people become so morally perverted and insane as to boast of their wickedness and knowledge of evil? *A.*—It is a frequent occurrence. The enemies of the cross of Christ, whose end is destruction, whose God is carnal pleasure, glory in their shame, and mind earthly things. But our citizenship begins in heaven. Phil. iii: 19.

72. What is the promise of God by Mother, to those who honestly confess their sins with

full determination to forsake them forever? *A.*—They will find strength of God to forsake them, and by following Christ in a life of obedience, will become sons and daughters of God, and joint heirs with Christ. Testim. p. 194.

73. Can one be injured by other people having knowledge of his sins, whether rightfully or wrongfully obtained, after he has confessed and repented of them? *A.*—He whose sins are cast behind, and covered with a covering from God in His appointed order, can no more be hurt by them.

74. What do the Scriptures teach on this subject? *A.*—Blessed is he whose transgression is forgiven, whose sin is covered. Ps. xxxii: 1. Rom. iv: 8. Isa. i: 16–18. Ezek. xviii: 21–23.

75. What effect has sin recorded on the soul, and not removed nor covered in the manner that God has appointed? *A.*—It darkens understanding, and hardens the heart to resist Truth, and to oppose Divine influences. Isa. lix: 2, 12–15. II. Pet. ii: 10–15.

76. What if the mind forgets, and is not conscious of its sin? *A.*—The darkness and disease of the will continue till the cause is discovered and the true remedy applied. Jer. v: 3, 21, 23, 25. II. Tim. iii: 2–8.

77. Has it other evil effects? *A.*—The darkness within being joined to the great realm of

spiritual darkness, becomes a haunt for dark spirits to deceive and tempt the creature to more sin. It repels pure spirits of light. II. Tim. iv: 3. 4.

78. What does the Prophet say is the effect of sin? *A.*—Your iniquities have separated between you and your God, and your sins have hid His face from you, that He hears you not. Isa. lix: 2, 12.

79. Can mortals then hide from God? *A.*—Not from His All penetrating Light, which records every minutest act we do, but He can be hid from them in the manner above described.

80. In what way can union with God be regained? *A.*—We come into union with God, by gaining our union to those who are nearer to God than we are; which is by confessing and forsaking all sin, and obeying instruction.

81. Does transgression which separates souls from God, separate them one from another? *A.*—It certainly does, and if we put away the cause the effect will cease.

82. What is the Apostle's testimony on this head? *A.*—If we walk in light as God is in light, we have fellowship one with another, and the blood of Christ cleanses us from all sin.

83. Have you fully explained what this cleansing blood is? *A.*—It is the love that keeps all the commandments of Christ, and forms the life of his body, which is the congregation of his disciples. Section 43. II. Jon. vi.

84. What does Jesus say of those doing the lawlessness? *A.*—Many will say to me in that day, Lord, Lord, have we not taught in thy name, and in thy name cast out demons, and in thy name done many wonderful works?

85. How did he answer those wordy miracle workers. *A.*—Then will I declare unto them, that I never knew you; Depart from me, those working the lawlessness. Matt. vii: 22, 23.

86. What day do we understand is here referred to? *A.*—The day of reckoning for talents bestowed, when the character of each will be known by what he has done. Luke xix: 15.

87. What will be the end of lawlessness? *A.*—In the season of harvest, at the end of the age, or world, the Son of man will send forth his messengers, and they shall gather out of his kingdom all scandals, and all those doing the lawlessness, and will cast them into a furnace of fire. Matt. xiii: 41, 42.

88. What kind of fire is here meant? *A.*—The fire of affliction and suffering so great as to burn up all dross and corruption, and extinguish evil desire.

89. Will souls be tormented in this fire? *A.*—Not unless after having their eyes opened, they cleave to sin, contrary to the everlasting gospel of the world harvest, preached in the judgment. Rev. xiv: 6, 7, 9–11. Isa. xxxiii: 14, 15. Heb. x: 26, 27.

90. Does not the Apostle say The day shall be revealed by fire, and fire shall test every man's work? I. Cor. iii: 13. *A.*—True, the fire of a spiritual baptism burns all chaff and stubble, and the fire of the Refiner purifies from dross and evil, but never harms a soul. Isa. xxxiii: 14, 15. Matt. iii: 11, 12. Mal. iii: 2, 3. Isa. xliii: 2.

91. Does another Apostle declare The day of the Lord will come as a thief in the night, in which the heavens shall pass away with a rushing sound, and the elements shall be dissolved with fervent heat, and the earth and works that are therein shall be discovered? Marginal reading. II. Pet. iii: 10. *A.*—Truly so. This describes what is now taking place, and has been for a hundred years past, with accelerating speed.

92. What are the heavens that are passing away? *A.*—The heavens of the earthy man, in the generative Order. Not the external, visible expanse, but mental and spiritual states.

93. Is the rushing sound also mental and spiritual? *A.*—It must be, as it is caused by the passing out of the old, environing spirit atmosphere, and the coming in of the new; like the descent of the Holy Spirit at Pentecost. Acts. ii: 2.

94. What are the elements dissolved with fervent heat? *A.*—Old habits, customs, rules, opinions, systems, interests, relations and

possessions, that center in and support the carnal life. The superior life, zeal and authority of the new, dissolve all opposing ties, attachments and obligations.

95. What effect has that day upon the earth and works in it? *A.*—The earth man with his unfruitful works of darkness laid bare in the judgment, discovers himself in the possession of a vile, sinful nature, which requires the fire of the Refiner to purge away.

96. Why is not this mighty revolution recognized and voluntarily aided by nominal Christians? *A.*—Doubtless because of the cross involved in forsaking their idols of time, and traditional errors. Also, false interpretation of symbolic language of prophecy, which they imagine is to be literally and not spiritually fulfilled.

97. Is this the reason it comes upon them as a thief? *A.*—It is even so. For aside from its presence being unsuspected, like a thief's, a full acknowledgment of the fact would deprive them of their most cherished idols and possessions.

98. How will this ignorance terminate with those who reject the warning gospel of the harvest? *A.*—As in the case of the antediluvians, it must end in the sudden destruction of all their plans and hopes of happiness, for so the Savior declared. Matt. xxiv: 37–40.

99. What did Father James testify on this subject? *A.*—The judgments of God will as surely follow the preaching of this gospel as the flood followed the preaching of Noah. Testim. 286, 235, 293, 233.

100. Mention one encouraging promise given by Father James to the faithful. *A.*—If there are but five souls among you who abide faithful, this testimony will overcome all nations. God will destroy all nations off the face of the earth, if they do not repent and turn to Him. Testim. 283.

101. What is Father's testimony of God's mercy? *A.*—The door of God's mercy is open to souls, and it never will be shut, unless they shut it against themselves. 234. Never throw yourselves away. It is never too late to cry to God. A soul in the belly of hell can do no better than cry to God.

102. How does our gospel testimony affect the standing in the Day of the Lord, of those who obey it? *A.*—They purge their own hearts from all tares of the enemy—exchange night for day in their souls—overcome the world as Jesus overcame, and shine forth as the sun which rules the Day, in the kingdom of their Father. Matt. xiii: 40–43.

CHAPTER II.

(Most of it by Calvin Green.)

CONCERNING GOD.

1. What is the manifest Order of Deity? *A.*—The manifest order of God is male and female. That is, Power to originate, and Wisdom to bring forth into proper order, and to nourish and support all created things.

2. Does God possess the attribute of Father and Mother? *A.*—Yea. Power represents the Father and Wisdom the Mother in Deity.

3. Is Wisdom the Mother Spirit in Deity according to Scripture? *A.*—Yea, according to Her own testimony. For She has said, The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting—from the beginning, before the earth was. I was by Him as One brought up with Him. Prov. viii: 22–30.

4. What does Jesus say of Wisdom? *A.*—"Wisdom is justified of all Her children." Thus She is a Mother whom Her children by no means ignore. Luk. vii: 35. Wisd. Sol. vii: 22–30.

5. Have we in Scripture further evidence of this dual order? *A.*—Yea. When man was created "God said, Let **US** make man in Our own image, after Our likeness. So God made man in His own image—in the image of God created He him; male and female created He them." Gen. i: 26, 27.

6. What are we taught by this? *A.*—As man came forth in the order of male and female, this shows that the Creator is male and female. All orders of life in the natural creation being male and female, confirms this position.

7. What was the opinion of the Ancients concerning the order of Deity? *A.*—The people of all ancient nations represented the highest manifestations of Supreme Intelligence, as male and female, and spake of heaven as inhabited by Gods and Goddesses.

8. Can God be seen by mortal sight? *A.*—Nay, for God is Spirit, which cannot be seen with mortal eyes. Jon. i: 18. Ch. v: 37.

9. If mortals cannot see God, how can they know such a Being exists? *A.*—By receiving a portion of His Spirit, they can see Him with the eye of faith, or understanding. Moreover the existence of the visible creation, indisputably proves to reason, the eye of man's mind, the existence of a Creator. Rom. i: 20.

10. How is the invisible Creator known by His visible works in creation? *A.*—When our reason is penetrated by a ray of God's own Intelligence, we are led to see the image or reflection of that Intelligence in His works.

11. What is the law of cause and effect? *A.*—It is universally conceded by the human intellect, that there can be no effect without a cause, and that all visible actions and objects are effects of unseen causes.

12. Please give an example. *A.*—The action of the tongue in speaking, has its cause in the mind, which is unseen. No corporeal eye ever saw the force that builds a plant. Both plant and speech are effects, which prove the existence of intelligent, invisible causes.

13. What other law can you describe of cause and effect? *A.*—It has been discovered by observation, that like causes always produce like effects. Hence the saying "Love begets love, and hate produces hate." Flaxseed produces flax, and no other kind.

14. How does this reasoning assist us to a knowledge of God? *A.*—When we see a house, or a machine, we know it must have had a designer and builder, even if we never saw him. By the same law, we know that it required Almighty Power and Intelligence to originate the earth and all things therein.

Also Infinite Wisdom to nourish, sustain, and bring everything into order, and harmonious adaptations of means to useful ends. Wisd. Sol. viii: 1. Jer. li: 15.

15. Can we see more of God in His creation, than we have light from His Intelligence? *A.*—God cannot be seen where there is not intelligence and goodness to manifest His character. What man knows the things of man, save the spirit intelligence of man that is in him? So no man knows the things of God but by the Spirit of God. I. Cor. ii: 11.

16. What is necessary in order to see God? *A.*—The pure in heart shall see God. In order to see, one must possess both the eye, and the light which illuminates. Matt. v: 8. Heb. xii: 14.

17. How is this light acquired? *A.*—By honestly seeking, and walking in practical obedience thereto, as fast as received. I. Jon. v: 14. James i: 5.

18. How is creation preserved and brought into higher and higher degrees of progressive order? *A.*—By the superintendence of the same Almighty Power and Wisdom which created it in the beginning. God created all things by His word, and the heavens and earth which are now, by the same word are kept in store. Upholding all things by the word of His power. II. Pet. iii: 7. Heb. i: 3.

19. Why cannot we see God, as we do man, with our natural eyes? *A.*—Because of His purity and subtleness. The Divine Nature is remote from earthly senses, and is more fine and delicate than all things else.

20. Can the reason why we cannot see God with outward eyes be illustrated by anything in nature? *A.*—Yea. We cannot see air, because it is more refined, subtle and delicate than our natural sight. That sight is further removed from seeing spirit, because spirit is so much finer and rarer than air.

21. How then are spirits sometimes seen like persons in the body? *A.*—Spirits have power to clothe themselves with a cloud of material elements, so that their likeness can be seen by mortals. It is not real spirit that is seen, but the elements that clothe it. Gen. xviii: 1–10. Exod. xxxiii: 9–11. Judg. xiii: 16–21.

22. In what other way can we know the existence of spirit? *A.*—We can feel spirit, and know that it exists, by its operations within us. All sensations and tho'ts which do not arise from external causes, and all operations of faith and conscience, are from the spirit or soul within us, without which, we could know nothing of God nor of a hereafter.

23. What is this spirit within us? *A.*—Spirit is our life, and the cause of all our sensibility and knowledge. Man is a portion of the

Infinite Spirit, engermed. Job xxxiv: 14, 15. Ch. xxxii: 8. xxxiii: 4. xxxv: 10, 11.

24. What is the soul? *A.*—Soul is the seat of bodily sense and appetite and passion. It is the envelope of Spirit, and joins it to the physical body.

25. Can the body act without the soul? *A.*—Nay. The departure of soul, is the death of the physical body.

26. Can the spiritual eye of the soul while in the physical body, see spiritual things, as the natural eye sees natural things? *A.*—When by a spiritual operation called open vision, the natural part is prevented from veiling the eye of the soul, then the soul can see spirit next to us, as we see each other.

27. Can the Eternal Divine Being ever be seen by the spiritual eye of the soul? *A.*—It will require a vast ascension of the order of spirit next to us, thru many gradations of purity, before any human eye can become pure enough to behold the Eternal Being in open vision.

28. What is the Apostle's testimony in this line? *A.*—"He only hath immortality, dwelling in unapproachable light, whom no man hath seen nor can see," while in an earthly state. I. Tim. vi: 16.

29. What is spiritual vision? *A.*—It is spiritual sight, caused by a reflection of spiritual light upon our spiritual part, which transmits it to the mind as thru glass.

30. What may be seen in spiritual vision? *A.*—The image of spiritual things and beings can be seen, and even of the Divine Being, so far as our spiritual capacity is in a state to discern His reflection. Also the tho'ts and intents of the heart, and memory records of past history.

31. What is the difference between soul and spirit? *A.*—Soul is the psychic, or astral body, and is the house, or tenement of the spirit, as the physical body is the tenement of the soul. Gen. ii: 7.

32. What relation does it hold to the physical body? *A.*—It is the seat of animal life and sensation. It builds and fills every part of the physical body, and is its counterpart in all its members. It is the psychic body, within the outer, visible body.

33. Of what is it composed? *A.*—Of astral or star spirit, which may also be called the soul of the world. The same that forms the soul or sensitive principle in all animal life.

34. Do animals have souls? *A.*—And God said, Let the waters bring forth abundantly the moving creature that hath soul. Marg. Gen. i: 20. Lev. xvii: 14, reads in Hebrew, "The soul of all flesh is the blood," meaning (verse 11) that the soul is in the blood, as its life.

35. What is the human spirit apart from soul? *A.*—It is a rational Intelligence that ministers to soul, and is its nearest connection with higher orders of intelligence.

36. What does spirit administer to soul? *A.*—It is the only medium by which the soul receives all its knowledge above the things of nature, or is able to discern morally between good and evil, and to comprehend spiritual existence.

37. What is the Apostle's prayer for disciples of Truth? *A.*—I pray God that your whole spirit, soul and body may be preserved blameless. I. Thess. v: 23.

38. Is the soul and spirit our real being, that exists after the body perishes? *A.*—It is. The outward body is like a tent, in being a movable and temporary dwelling. It is also like a machine, in and by which, the soul performs its earthly work. It is like a garment that we cast off when it is worn out.

39. Does the body serve any other purpose? *A.*—It is a chemical laboratory, to eliminate from food, drink and air, the finest essence or spirit of matter for the use of the soul, till it is prepared for a more advanced state of being.

40. Does the destruction or death of the body disorganize the soul? *A.*—Nay; no more than the destruction of a machine destroys the power that moved it; or than the destruc-

tion of a house destroys its owner; or than the burning of a cast off garment destroys its wearer.

41. What does the Apostle Paul say on this subject? *A.*—We know that if our earthly tabernacle should be dissolved, we have a building of God, a dwelling not made by hand, age-abiding in the heavens. II. Cor. v: 1.

42. Can we feel the influence of the Divine Spirit, and certainly know that what we feel and sense is from God, and is true? *A.*—Yea; all good is from God. Therefore when we feel the operation of any goodness within us, we may know it is the flowing of His Spirit. Ps. xxxiv: 8. I. Pet. ii: 3. Heb. vi: 5.

43. What says the Apostle James, concerning good gifts? *A.*—Every good and every perfect gift, is from above, and cometh down from the Father of Lights, with whom is no variableness, nor shade of turning. Jam. i: 17.

44. How can we certainly know that what we feel is really from God? *A.*—Pure love is the very essence of God, for "God is love." I. Jon. iv: 8. When we feel this love, which desires to promote the happiness of others, and a desire to do the will of good spirits, we may know that we feel the love of God in our degree.

45. What other virtues or principles can we be sure are proceeding from God? *A.*—All

feelings of charity, kindness, mercy, benevolence, and patience under affliction, are virtues proceeding from God. Phil. iv: 8.

46. Will you name other feelings that proceed from God? *A.*—All desire to do good to others, or to do by them as we would be done by, is from God, for this is the command of our Savior. Matt. vii: 12. Above all, every desire to be pure and holy in body and mind, is a feeling inspired by His Spirit. I. Cor. vii: 34.

47. Does God see us at all times, and know all our tho'ts and actions? *A.*—He certainly does. For as He is the Primary Source of life in all beings of His creation, it is self-evident that He must see and know the operations of that life in all creatures by Him sustained.

48. What is the Scripture evidence on this subject? *A.*—Behold the Lord knoweth all the works of men, their imaginations, their tho'ts and their hearts. II. Esd. xvi: 54, 63.

49. What further evidence of this, do we find recorded? *A.*—His eyes are upon the ways of men. He seeth all their goings. There is no darkness nor shadow of death, where the workers of iniquity can hide from Him. Job xxxiv: 21, 22. God is greater than our hearts and knoweth all things. I. Jon. iii: 20.

50. What does Jesus say of our heavenly Father's cognition of human affairs? *A.*—

God knoweth your hearts. The hairs of your head are all numbered, and not a sparrow falls to the ground without your Father. Matt. x: 30. Ch. vi: 8. Luk. xvi: 15.

51. What do the revelations of clairvoyance and of psychometry teach us? *A.*—That the history of all things, all changes and conditions, and of all actions, and even our tho'ts and emotions, are recorded in the astral light, which permeates not only the atmosphere, but all material things, however dense or opaque they seem to us.

52. What is this Astral light? *A.*—It is the light in which tho't originates and is transmitted without sound—in which mind sees when detached from its bodily organs of external perception. It is the light of natural spirit as contradistinguished from Divine Spirit.

53. Is there any allusion to it in the Bible? *A.*—"God said Let light be, and light was," before sun, moon or stars were visible. It is always present so far as discovered, wherever creative power is manifest. Ps. cxxxix: 11, 12.

54. Can mortals hide from this omnipresent light? *A.*—From the Astral light, which is like the Allseeing Eye of Deity, none can hide, even for a moment; but from the light of mind that reproves sin, mortals are permitted to cover for awhile, if they wish, to prove them more completely.

55. Are we required to walk in this light of the pure mind, to be accepted of God? *A.*—Yea; in all things we must act in the light of the Witnesses of Truth, for God is light, and in Him is no darkness. I. Jon. i: 5–7.

56. Ought we always to be as we seem to be, and seem to be what we really are? *A.*—Yea; for to do thus, is to be sincere. This will prevent us from doing anything privately, or in secret, that we would be ashamed to have our brethren and sisters know.

57. Can one have true self respect who secretly does mean things, that he or she wishes to conceal from respectable people? *A.*—Certainly not. Such conduct makes one an ignoramus toward God, and a coward toward men—in one word, a hypocrite, which is most despised of all characters.

58. What do the foregoing propositions teach us? *A.*—To revere God in all that we do, and to fear to do wrong; that is, anything contrary to the will of Him whose eyes are ever upon us, and who sees and knows everything we think, say and do.

59. What will be the consequences of our action? *A.*—God will bring every work into judgment, with every secret thing, whether good or whether evil. Eccl. xii: 14. Ch. xi: 9.

60. What did Jesus say concerning the judgment? *A.*—For every idle word that men

shall speak, they shall give account thereof in a day of judgment. Matt. xii: 36.

61. What action will be taken then? *A.*—The justice of His Divine Spirit will surely chastise, and require atonement for evil done, and will reward us for all we do that is good. For righteousness and judgment are the habitation of His throne. Ps. xcvii: 2. Rev. xxii: 12.

62. Are Divine rewards and punishments arbitrarily dispensed, as is done by the governments of men? *A.*—Nay. Spiritual rewards and punishments result from internal states, produced by good or evil actions, wrought into the texture of the soul. Mean actions, make the doer base and restless. Good actions ennoble and hapify the soul.

63. Is there any way to extract these evils from the doer of them? *A.*—Yea, in the judgment, when the soul is harvested from its earthly state, and is given the offer of eternal life, one may root out his tares, if he will.

64. What are the conditions of the purchase of eternal life? *A.*—The creature must be wholly cut off from its old life in the flesh, and from all its supports. Must come into the light by exposing all its deeds before the Witnesses of Christ, by honest confession and repentance.

65. What more is indispensably requisite to complete the purchase? *A.*—It shall come

into perfect obedience to Divine law, cease living for self, and endure the gospel fire that will burn up all the dross and impurity of the past, in a life forever consecrated to Divine service.

66. What is gospel fire? *A.*—It is the fire of the Refiner that cleanses the soul. A fire of zeal and the daily cross. The fire of God's wrath against sin in the heart, and the fire of Truth, in a testimony that exposes and repudiates it forever. Mal. iii: 3.

67. What does the Apostle testify is the final outcome of these steps? *A.*—If any one be in Christ he is a new creation. All old things have passed away, and all have become new, and all of God. II. Cor. v: 17.

68. Is God submission? *A.*—Yea, God is a God of order and not of confusion. Without submission to law, there could be neither order nor harmony. To be without submission to law, is to be lawless, which is the sin of perdition, and character of the Man of Sin. II. Thess. ii: 3–11.

CHAPTER III.

CONCERNING THE SCRIPTURES OF TRUTH.

1. What is Believers' faith concerning the Bible? *A.*—It is a history of God's dealings with the most spiritually enlightened branch of the human race, from the creation of man, to the beginning of the Christian Dispensation.

2. Is the Bible the word of God? *A.*—It is a record of portions of the word. The spirit of Truth speaks thru the inspired parts of the Bible, but some of it is mixed with the tho'ts of the writers.

3. What does the Bible say of the word of God? *A.*—In the beginning was the word, and the word was with God, and the word was God. Jon. i: 1.

4. What word was this? *A.*—The Logos, or reason, the word of His Power, thru and by which He created all things, and continues to uphold them. Jon. i: 3. Heb. i: 3.

5. What other description of the word of God do we find in Scripture? *A.*—The Word of God is living, powerful, sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, and a discerner of tho'ts and intentions of the heart. Heb. iv: 12.

6. What says Jeremiah, in the name of Jehovah? *A.*—Is not my word like as fire saith the Lord, and like a hammer that breaketh the rock in pieces? Jer. xxiii: 29. I will make my word in thy mouth, fire. Ch. v: 14.

7. Does the word of God abide forever? *A.*—Revelation so declares, and our faith, supported by reason, approves it. God's word is truth, and truth is Eternal. Isa. xl: 8. I. Pet. i: 25. Jon. xvii: 17. Matt. xxiv: 35.

8. Can these be the properties of any book, or work of man's creation? *A.*—Not of anything visible to the outward eye of mortals.

9. Why is the Bible called the Word of God by some people? *A.*—Because they so regard it. It comes of not distinguishing between the living word and its signs in human language.

10. In what way have false teachers taken away the key of knowledge? *A.*—By denying all revelation from God to man since the New Testament was written, they have shut out as much as possible, the living word and the revealed light of today. Matt. xxiv: 24. I. Jon. iv: 1. Luke xi: 52.

11. How does this affect knowledge obtained from the Scriptures? *A.*—It prevents the Spirit which inspired the writers of Scriptures, from being its own interpreter.

12. Can the spiritual meaning of Scripture be understood by minds not spiritual? *A.*—The

natural (animal) man receives not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned. I. Cor. ii: 10–14.

13. Have the Scriptures light in themselves? *A.*—Light is a property of Intelligence, and not of a record which contains only signs of intelligence. A record is a medium for conveying light and knowledge to those only who can interpret its signs.

14. How does a candid perusal of the Bible tend to increase light in the mind open to receive truth? *A.*—It places the mind of the honest investigator in more or less rapport with the authors and characters described in the Bible.

15. In what way does this effect results? *A.*—Thru the medium of tho't so directed, the latter from their advanced position can influence the reader and suggest fresh tho'ts which add to the light previously existing in the mind. Jon. xiv: 14.

16. Does sympathetic meditation on the sayings and doings of those who have passed to the invisible, tend to draw their spirits, and to open communication with them? *A.*—We believe it does. The longer and more intense the concentration of tho't within reasonable limits, the more complete the interchange with spirits spiritually awake. Matt. vii: 7, 8. Jon. xv: 7.

17. What is here meant by spiritually awake? *A.*—Emancipated from material thrall and earthly sense, so as to move in a spiritual life above the natural, and in sympathy with universal mind.

18. Ought the Old Testament to be deemed as high authority as is the New? *A.*—Indeed not. The New Testament is the record of a New Covenant, a new commandment and a new life which supersedes the Old, and abrogates parts of it entirely. Jer. xxxi: 31–34. Matt. v: 38, 39, 43, 44. Heb. viii: 6–13. II. Cor. iii: 6–8.

19. What is the virtue and use of the Old? *A.*—The Old contains the law given to guide the earthly man, whose groups constitute the kingdoms of this world.

20. Is the moral law proclaimed by Moses, the standard of righteousness by which men are judged, and by which they should be guided till they receive a knowledge of Christ? *A.*—We believe it is. For tho Christ is the end of the typical law, for those who obey his commandments, Rom. x: 4, the moral law, being an eternal principle, Gal. v: 14. Rom. xiii: 10, can neither be abrogated nor superseded. Matt. v: 17, 18. Luke xvi: 17. Mark x: 17–19.

21. What is the character of the New Testament? *A.*—The New Testament is a record of the law of life for the spiritual man, who

is harvested from the world, into the kingdom of God and His Anointed. Rev. xi: 15. Ch. xiv: 15, 16. II. Cor. iii: 6–11. Jon. xiv: 19.

22. What notable difference exists between the Old and the New? *A.*—The Old Testament dispensation was rudimentary. Gal. iii: 23, 24. Ch. iv: 3, 9. Good and evil were inseparably mixed. Gen. ii: 17. Ch. iii: 17, 18. Ch. vi: 5, 6. Ch. viii: 21. Ps. li: 3, 5. Gal. iii: 19. Rom. iii: 10–20. Heb. ix: 9, 10. Wheat, chaff, straw and tares, all grew together. Matt. xiii: 26, 30. Ch. xv: 19. Jer. xvii: 9. Ch. ii: 21, 22. In the New Dispensation, which introduces the Judgment, Jon. ix: 39. Ch. xii: 31. (Jon. iii: 19, condemnation should read judgment;) Jon. v: 27—and the harvest. Matt. ix: 37, 38. Ch. xiii: 39. Jon. iv: 35. Rev. xiv: 15—a clean separation is made, in the life and doctrine of Jesus Anointed, and at his second coming, in the lives of his followers. Heb. ix: 28. Matt. iii: 10, 12. Ch. xiii: 41. Acts xvii: 30.

23. Please name some of the practices approved by the Old, that are discarded by the New.

A. i.—People were encouraged to marry. Gen. i: 28. Ch. viii: 17. Ch. ix: 1. Matt. xix: 4–6. Gen. xxii: 17. The New prohibits marriage and all works of natural generation. Matt. xix: 10–12. Ch. v: 28. Isa. lvi: 3–5. I. Cor. vii: 1, 29, 32, 34. Rev. xiv: 4, 5. It is all but universally conceded that Jesus was

a prime virgin, and HE HAS LEFT US AN EXAMPLE THAT WE SHOULD FOLLOW IN HIS STEPS. He dissolved the marriage bond in all married people who would be his disciples. Mark x: 28, 29. Matt. xix: 29. Ch. xii: 50. Luke xiv: 20, 26, 33. Ch. xviii: 29, 30. Ch. xx: 34, 35, and parallel texts.

ii.—The Old allowed the holding of selfish property, all one could honestly acquire without monopolizing land. The New abolished private ownership among the disciples of Christ, when they were baptized with the Holy Spirit, which is the only Christian baptism. Acts ii: 44, 45. Ch. iv: 32. The same tree, ever bears the same fruit.

iii.—The Old rule was an eye for an eye, tooth for tooth, hate for hate. Matt. v: 38, 43. The New commands us to return good for evil, blessing for cursing, by doing good to, and praying for those who despitefully use and persecute us. Matt. v: 40–44.

iv.—The Old commanded the punishment of some crimes with death, the destruction of enemies with carnal weapons, also allowed reducing them to slavery, and the forcible seizure of their property for the use of the victors. All of these things are opposed to the New, as darkness to light, or as death to life. These practices were no infraction of the Old Covenant. Yet either one of them would disrupt the New Covenant, and cut one off from its Divine Life.

24. What good purpose did the Old Testament Dispensation fulfil? *A.*—It furnished the conditions, and the raw material, and nursed in human nature the seeds and elements that prepared the way for the New, and made it possible to be. Heb. x: 1. Gal. iii: 23, 24.

25. Were Bible writers Divinely inspired? *A.*—Some of them were, which is proved by their predicting, long beforehand, events which only Divine Wisdom could foresee or bring to pass. Hosea. vi: 5. Ch. xii: 10.

26. What is the Apostle's testimony in relation to prophecy? *A.*—Prophecy was not brought at any time by will of man, but holy men of God spake as they were moved by the Holy Spirit. II. Pet. i: 21.

27. What is the use of Divinely inspired writings? *A.*—All Divinely inspired writings are profitable for teaching, for conviction (or proof), for training in righteousness, that the man of God may be entire, and thoroughly prepared for every good work. II. Tim. iii: 16.

28. How may the inspired be known from uninspired Scripture? *A.*—Psalms, and the messages of Prophets, are admitted by religious people of all persuasions, to have been inspired by a spiritual afflatus.

29. Is it safe to admit that everything claiming to be inspired is of Divine origin? *A.*—By no means, because many false Prophets have

claimed a Divine commission, as the Bible attests. Jer. xiv: 14. Ch. xxix: 8, 9. I. Jon. iv: 1. Matt. xxiv: 11.

30. Does a counterfeit revelation invalidate the true? *A.*—Certainly not. It will be safe for us at all times, to accept for true, those things which move us with more ardor to love truth, purity, justice and self-sacrifice in devotion to a righteous and holy cause. Ps. cxix: 105, 130. Jer. xv: 16. Matt. iv: 4.

31. What more can be said of true, spiritual inspiration? *A.*—That is inspired from a good source which inspires us with resolution to good actions, and which stimulates courage, activity, fortitude and faithfulness in duty.

32. Are there other inspired writings besides those contained in the Bible? *A.*—Yea, a vast amount of them. Some are inspired from nature, some from an evil source, and some from a Divine Source. Joel ii: 28, 29.

33. What do we mean by inspired when applied to writings esteemed sacred? *A.*—Inspire literally means to breathe in, and expire to breathe out. When applied to spiritual writings and teachings it means they are produced by breathing in a holy spirit thru the mind, consciously or unconsciously, the ideas being imparted by superior spiritual beings. Sometimes the spiritual instruction is registered on the spirit during sleep. Ps.

cxxxix: 17, 18. Job xxxiii: 15–18. Sometimes, it is an inward speaking. Hab. ii: 1. Margin.

34. What is the general character of such productions? *A.*—They usually treat of matters and convey information not obtainable by any other channel. All spiritual light that convicts the mind of evil, or of moral obligation, and raises man above the brutal creation, has come and continues to come in that way.

35. What is the Scripture testimony on this head? *A.*—There is a spirit in man, and the inspiration of the Almighty giveth him understanding. Job. xxxii: 8. Man that is in honor and understandeth not, is like the beasts that perish. Ps. xlix: 20. Where is God my Maker, who giveth songs in the night, and teaches us more than the beasts of the earth? Job xxxv: 10. Hosea xii: 10.

36. What does Jesus say that confirms the foregoing? *A.*—But the Comforter, the Holy Spirit, whom the Father will send in my name, shall teach you all things. Jon. xiv: 26. Ch. xvi: 13. Acts ii: 17. For it is not you that speak, but the Spirit of your Father that speaketh in you. Matt. x: 20.

37. What is a Prophet? *A.*—A spiritual Seer. One who speaks for another; an interpreter. One who foretells. Deut. v: 24–28.

38. What was or is the primary idea of a Prophet? *A.*—The primary idea of a Prophet, and a sense in which the term is frequently used in Scripture, is that of "Interpreter of the will of God to man." Jer. i: 7, 17. Hence an inspired person, a Teacher, a Preacher. I. Cor. xiv: 3.

39. Is Nature inferior to spirit? *A.*—Yea; as much as a machine is inferior to its maker. Nature in its best work, is only a secondary cause, i. e., an effect of some other cause.

40. What is the meaning of Nature? *A.*—Nature means that which is created, produced or born, and is always subordinate to the Cause that produced it. It also, in some connections, means the quality of anything; but we do not mean that, here.

41. What Cause produced Nature? *A.*—God is the Primary Cause of all life, activity and intelligence displayed in uncorrupted Nature. Ps. civ: 30. II. Kings vi: 17.

42. Does corrupted here refer to the ordinary decay and decomposition of organic matter? *A.*—Nay. It refers to the introduction of evil and disorder by man's disobedience to both natural and spiritual laws.

43. Does the Divine Spirit pervade and actuate Nature? *A.*—Not immediately by direct contact, but mediately, through instrumental-

ities, we believe it does. Nature, as we see it, is the lowest grade of the Divine Creator's works.

44. Is Nature the body, or clothing of Deity? *A.*—If Deity was in Nature, or if Nature was Deity, or a part of Deity, it would be a proper object of reverence, and every destruction of plant or animal, would be the destruction of a part of Deity, and a direct assault on God!

45. How is Nature rationally considered in relation to its Creator? *A.*—It is considered as distinct from its Creator, as a machine is from its maker, but requiring timely supervision to give it proper direction, and to keep it in running repair. See L. Ch. II., 18.

46. Does Nature reflect the image or tho't of Deity at the period of any special creation, and after? *A.*—It seems reasonable to infer that it does, and that between visible Nature, the lowest, and Deity, the highest producing Cause, there are many grades of purity and of intelligence, each lower grade being ministered to and directed by the order next above it. Heb. i: 7. Job. iv: 18, 19. Ch. xv: 15, 16.

47. What is the relation of Nature to mankind? *A.*—That of parent and nourisher of man's irrational and inferior part. It constitutes the first, lowest, and rudimental plane of human life. Nature is mortal, man's understanding spirit is immortal, and therefore superior to Nature.

48. What other rational view can we take of Nature? *A.*—It may be likened to a nursery of beginnings, thru which rational beings pass to gain experience, knowledge and development, to prepare them for an advanced state hereafter. I. Cor. ii: 9. Jon. xiv: 2.

49. Is man commanded to subdue the earth, and to have dominion over all living things upon it? *A.*—Yea; and his dominion begins with subduing the earth in himself. Gen. i: 26, 28. It means that he shall subdue his carnal part, and hold every principle of his being in subjection to the law of life manifest in his understanding.

50. Can one take Nature for his Supreme guide and exclude immortal light and tho't of the spiritual understanding, without subordinating his intellect and affection to his animal nature? *A.*—Nay; from the very character of the conditions, it cannot be otherwise. Nature cannot overcome Nature. It requires intelligence superior to Nature to comprehend Nature, and a power above Nature to subdue it.

51. Can man be raised out of the savage and animal nature in which he is born, without opposition to Nature? *A.*—Nay; all improvement the earthly man makes in himself or in the world around him, is accomplished only by continual combat with the crude operations of Nature. Let his hand cease to ply,

and Nature soon wipes out his improvements from her domain.

52. What are we taught by these things? *A.*—Not to follow Nature for our guide, except in things pertaining to the care of our bodies; nor harken to any Spirit who does not come in that line and order in which God has always manifested Himself to His people.

53. Why do we quote the Bible in support of our doctrine?

A. i.—Because it is a true and impartial witness that we are guided by the same Spirit which inspired the utterance of Ancient Seers, Apostles and Prophets.

ii.—Because nearly all who claim to be Christians, forming a large part of the more enlightened nations, profess to receive the Bible as the only test of all religious truth.

iii.—Because many candid people can more readily perceive and acknowledge truth, when they find it agrees with Bible doctrine, than when it stands solely on its own merits.

iv.—Because only axiomatic truths, which are common to all, can be firmly established in the mind without witnesses; which means proof by other acknowledged truths which agree with, and confirm it.

v.—Because the work in which we are engaged, is fulfilling many grand and wonderful predictions recorded in the Bible. A strange work, which the children of men are

no wise disposed to believe, tho angels declare it to them.

vi.—Because it is a work, which to minds not experienced in its effects, finds its strongest evidence of being the work of God, in those inspired predictions, and the lives of its subjects.

vii.—Because the spiritually sensitive feel a substance in the language of the Bible, which speaks to the interior, and cannot be found in any book of less spiritual origin.

viii.—Because the greater the number of agreeing and truthful witnesses to any doctrine or principle, the stronger and more established it seems to the reasonable mind of true understanding.

54. Is anything gained by disparaging the Scriptures, or by casting discredit upon their testimony? *A.*—Nothing whatever. A blow aimed at the Bible is a blow at spiritual mindedness, and is liable to recoil with serious loss to the sower of contemptuous remarks thereon.

55. What assurance have we that the Bible has not been greatly corrupted by transcribers and translators? *A.*—The internal evidence, arising from the character of the writings, and the labors of eminent scholars in comparing many hundred manuscripts, prove that it would be impossible to accomplish, without detection.

56. Do those who most desire to preserve and extend the knowledge of the Scriptures, believe it to be for their interest to preserve them unchanged? *A.*—Yea, because any alteration of their meaning except by the Spirit that inspired the writing of them, would destroy their value as a testimony of Divine revelation, and also as a test for doctrinal belief.

57. In 1700 manuscript copies, written before the application of printing, which insures accurate likeness of copies, scholars claim to have discovered 150,000 variations. Does not this prove complete unreliability as a test of doctrine, and of the teachings of revelation, and even as a historic record of facts? *A.*—Not when it is known that the same critical examination proves that most of them are very slight, and that very few of them affect any important event, doctrine, or principle. J. W. Hanson.

58. What is the character of these variations? *A.*—The accidental change of a letter or word in copying, the addition or omission of a word, letter or sentence to perfect what the copyist tho't to be the meaning, and a want of sufficient carefulness in copying, explain the most of them. Very few if any, are believed to be the result of design.

59. How many real errors have been detected that affect the sense? *A.*—Only about four

hundred, mostly in the later written manuscripts.

60. How are these errors detected? *A.*—By comparing with the oldest manuscripts, written in the fourth and fifth centuries, and with copious Scripture quotations made by the earliest Christian writers, after the Apostles. These corrections are then embodied in a new manuscript, called a critical text, and named after the author.

61. What is the origin of marginal readings? *A.*—In cases where the Reviser is unable to decide which of various readings in the manuscripts is the correct one, he puts the one he prefers in the text, and places the others in the margin. It often occurs that the marginal reading is the more instructive.

62. Does the same difficulty sometimes arise in translating? *A.*—Yea. Many words have various important meanings, and it is difficult in some connections to determine which is intended. Often a fuller understanding is conveyed by the meaning placed as alternative in the margin, or by including both.

63. What is the lesson taught by these facts concerning the letter of Scripture? *A.*—Not to place implicit trust in the letter where it appears to contradict the first principles of righteousness, and of true understanding. As when Paul is made to contradict his own testimony in several places, quoted by people

of this world in favor of carnal marriage. Comp. I. Tim. iv: 1–3, with Ch. v: 11, 12. Also I. Cor. vii: 1, 7, 8, 29, 34, with verses 4, 5, same Ch. I. Tim. ii: 15.

64. Does Paul say The letter killeth, but the Spirit giveth life? *A.*—Yea, and he also imprecated an anathema upon himself, if he preached another gospel than that which he received by a revelation of Jesus Christ.

65. What was that gospel? *A.*—The gospel of the cross whereby he was crucified to the world and the world to him. Its character is illustrated in what he says of young widows, namely: When they have begun to wax wanton against Christ, they will marry, having condemnation, because they have cast off their first faith. It is good for a man not to touch a woman. And they that have wives, should be as those not having. Gal. i: 8–12. I. Tim. Ch. v: 11, 12. I. Cor. vii: 1, 29, 34. Ro. viii: 6–8, 12, 13.

66. Is it reasonable to believe the inspired Apostle would contradict himself by contrary teaching in nearly the same breath, without giving a reason? *A.*—It is not. No clean fountain spouts forth at the same time, sweet water and bitter. It is easier to suppose some one trying to kill Paul's spirit, with the dark letter of falsehood.

67. If it be admitted that there are errors in the Bible, where is the standard by which

Truth may be positively known? *A.*—The example and teaching of Jesus Christ and Mother Ann, and Father Joseph, is Believers' standard of faith and practice. What they taught as the revelation of God may be relied upon as indisputable truth, because their works are proof that they possessed the truth in which is no lie, nor any admixture of error. Jon. v: 36. Ch. xiv: 11. I. Jon. ii: 27.

68. Are they the only ones who have achieved this eminent distinction? *A.*—We believe not. Other names might be mentioned. Many of their contemporaries and successors, form a mighty host of the called, and chosen, and faithful, who all witness to the same truths. We look to their successors who follow in their steps, for counsel and direction in present duty. We use records of the past, for confirmation, edification, instruction and consolation, and to vindicate our faith to others.

69. Is the light and knowledge of truth ever increasing in sincere disciples? *A.*—It is truly so, and one well understood criterion of truth, is that in it, is no contradiction nor falsity. One witness that has risen above error will not contradict another, no more than ripe fruit will contradict the green. Hence the present revelation of truth confirms the revelation past, and the past confirms the present.

70. What is the sum of the matter? *A.*—We must use our best judgment, in prayerful dependence on Divine Wisdom, and on the Order of God established in the gospel, for guidance and protection; obey all the light that is given us, and desire more. This will draw the Spirit of truth to dwell in us. It will teach us, and witness to the truth in the Bible and in other inspired writing, and to the truth in our comrades and spiritual Instructors. Error will hide its head.

71. Will the pure in heart see God and in His light be able to separate the wheat from chaff, straw and stubble, useful to the growing grain, but in the harvest no longer necessary? *A.*—Yea, and between truth and error in Scripture, portions of which mirror truth as perfectly as human language can utter it. Also portions of it mirror man in his wickedness and folly of degradation and shame, reached by casting off the law of Jehovah—and in his nobility of strength and fortitude when he obeys, and in his final victory, exaltation, and glory, in Christ the Harvester.

CHAPTER IV.

ORDER, OFFICE AND CHARACTER OF CHRIST.

This is eternal life, to know Thee, the only true God, and Jesus Anointed whom thou hast sent. Jon. xvii: 3.

1. What is Believers' faith in relation to Christ? *A.*—Christ is a Spirit. The Lord is that Spirit. II. Cor. iii: 17. Christ is the immediate offspring of the Eternal Parents—the beginning of the Creation of God. Rev. iii: 14. Col. i: 15.

2. What further do the Scriptures declare of him? *A.*—A Being of whom God hath said, Thou art my Son; this day have I begotten thee. Heb. i: 5. Ch. v: 5.

3. What is the property of that Spirit called Christ? *A.*—He is the true seed of God, proceeding from the Eternal Essence as he testifies thru Jesus; I came forth and have come from God. Jon. viii: 42. I came out from the Father. Jon. xvi: 28.

4. What do we read or infer of his character? *A.*—That the original Christ must be of the same property, and contain all the qualities and attributes of Deity, tho in a less degree. He is wholly Divine, being the effulgence of the Father's glory and the character of His substance. Heb. i: 3. Col. i: 15.

5. Is there a Divine element, in which the Son of God exists, which is the diffusive essence (or atmosphere) of Christ, and which may therefore be called the Christ element? *A.*—Yea, there is. And this element proceeds immediately from the Eternal element (or sphere of Deity), and is therefore the first medial substance thru which Almighty Power and Wisdom descend to all their works.

6. What does Scripture say in evidence of this line of mediation between God and His works? *A.*—God hath in these last days, spoken to us in His Son, whom He hath appointed heir of all things, thru whom also He made the AGES, or worlds. Heb. i: 2. Thus God was in Christ in creating the world, and in reconciling it to Himself, after it had become corrupted, and fallen into enmity. Col. i: 16, 17, 19, 20. Jon. iii: 20. Ch. xv: 19, 23–25. Ro. viii: 7. Jam. iv: 4.

7. Is this element sometimes spoken of in Scripture as Christ, and the Spirit of Christ? *A.*—Yea, it is; because it diffuses the life of Christ in whosoever receives it. It is a living, anointing, life giving substance. Christ in you, the hope of glory. Col. i: 27. Christ as a being, can never be in any other (human) being.

8. What is a body of people anointed with this element, called? *A.*—It is called the body of Christ. For as the body is one, and

hath many members, and all the members of that body, being many, are one body, so is the body of Christ. I. Cor. xii: 12. Ro. xii: 4, 5. So far Calvin.

9. What is meant in the New Testament by the church of Christ? *A.*—The CHURCH OF CHRIST, IS HIS BODY. Col. i: 24. It is the ORGANIZED BODY OF DISCIPLES WHO ARE BAPTIZED WITH HIS SPIRIT, as described above. In N. Test. Greek, it always stands for *ekklesia*, which means an assembly of people CALLED OUT, distinguished into ranks and orders. Thus the Apostle speaks of the GENERAL ASSEMBLY AND CHURCH of the first-born, written in heaven. Heb. xii: 23.

10. How is Christ viewed by different classes of minds? What says an Apostle? *A.*—We preach Christ crucified. Unto the Jews a stumbling block, and unto the Greeks foolishness. But to them that are called, both Jews and Greeks, Christ the Power of God and the Wisdom of God. I. Cor. i: 23, 24.

11. Who are the called, or how distinguished? *A.*—Every one that has ears to hear, and heart to believe and obey. Christ is the Power of God unto salvation, to every one that believeth. Ro. i: 16. I. Cor. i: 18. Jon. viii: 47. Ch. xviii: 37. Mark iv: 9, and parallel texts. Rev. xxii: 17. Ch. ii: 7. Luke viii: 21. Ch. xi: 28.

12. What is the effect, or proof of belief in Him? *A.*—To believe in Him truly, includes obedience to His commands,—is to practice His self-denials and works of serving. He that believeth into me, the works that I do, shall he do. Jon. xiv: 12. Matt. xvi: 24. Heb. v: 9. Faith without works, is dead and inoperative. Jam. ii: 17.

13. What is the primary meaning of the term Christ? *A.*—It is a Greek word, signifying one whose head has been smeared with oil or ointment.

14. What other Bible words have the same meaning? *A.*—The Hebrew word MESSIAH, and the English, ANOINTED.

15. Why did Prophets anoint Kings and Chief Priests of God's covenant people? *A.*—To signify an affusion of a holy spirit on those appointed by Divine Wisdom to guide the people. Also by doing the sign, to aid as mediators in bestowing the gift. Lev. viii: 12. Ex. xl: 15. I. Sam. ix: 16. Ch. x: 1, 6. Ch. xvi: 13. Isa. xi: 2, 3.

16. Is this the reason why the Leaders of the chosen people, are in Scripture called Messiah, Christ, and the Lord's Anointed? *A.*—Yea, and therefore it is written Touch not my Anointed, and do my Prophets no harm. Ps. cv: 15. I. Sam. xxvi: 9. Ch. xxiv: 6.

17. Is the same charge contained in the following symbolic expression? And thou, hurt

not the oil nor the wine. Rev. vi: 6. *A.*—Yea; *oil* is here put for the anointing that gives light; and *wine* for spiritual gifts that rejoice the heart. Matt. xxv: 4, 8, 9. Luk. iv: 18. Heb. i: 9. II. Cor. i: 21. Zach. x: 7. Ps. civ: 15.

18. What is a Mediator? *A.*—An intermediate. An Agent between parties at variance, with a view to reconcile them. Dictionary.

19. Is there more than one Mediator between God and men? *A.*—God is one; one also is the Mediator of God and of men, the man Christ Jesus, who gave himself a ransom for all. I. Tim. ii: 5, 6. Crit. trans. Matt. xx: 28.

20. Who was Christ Jesus? *A.*—A man of the stock of Abraham, of the tribe of Judah, out of the root of Jesse, (Isa. xi: 1), and family of David. Rev. xxii: 16. Luk. i: 32. Was born in Bethlehem of Judea, in Palestine, and bred in Nazareth of Galilee, same province, almost 1900 years ago. Matt. ii: 23.

21. What is said of him by a chief Apostle and companion of his ministry? *A.*—Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you, by miracles and wonders, and signs which God did by him in the midst of you, as ye yourselves know. Acts ii: 22.

22. What else did the same Witness testify, while the facts were fresh in the memory of

all? *A.*—God anointed Jesus of Nazareth with a Holy Spirit and with Power, who went about doing good and healing all that were oppressed by the devil, because God was with him. Acts x: 38.

23. What does Jesus say of his mission? *A.*—For this cause was I born, and for this I have come into the world, that I may witness to the truth. Jon. xviii: 37. Ch. xiv: 6. He claimed to be the Son of God. Jon. ix: 35, 37. Also the Messiah, foretold by the Prophets. Jon. iv: 25, 26. Matt. xvi: 16, 17. Luk. xxvi: 26, 27.

24. What did he say of himself, necessary to understand his mediumship and commission? *A.*—I can of my own self, do nothing. As I hear I judge, and my judgment is just, because I seek not my own will, but the will of my Father who sent me. Jon. v: 30.

25. Is there more testimony like the foregoing? *A.*—The Son can do nothing of himself, but what he sees the Father do. Whatsoever He doeth, those also doeth the Son likewise. v. 19. I do nothing of myself, but as my Father hath taught me, I speak these things. Ch. viii: 28.

26. What further is recorded of the same import? *A.*—My doctrine is not mine, but His that sent me. Jon. vii: 16. I have not spoken of myself, but the Father who sent me, He gave me commandment what I should say,

and what I should speak. And I know that His commandment is life everlasting. Therefore whatsoever I speak, even as the Father said to me, so I speak. Jon. xii: 49, 50.

27. On what other occasion did he repeat the same protest? *A.*—In his reply to Philip. When the latter asked to be shown the Father, Jesus said, He that hath seen me hath seen the Father. I am in the Father and the Father in me. The words that I speak to you, I speak not of myself, but the Father who dwelleth in me, He doeth the works. Jon. xiv: 9, 10. As the Father gave me commandment, so I do. ver. 31.

28. What do all these utterances teach us? *A.*—That Jesus was an inspired medium and Teacher of a purer and far holier commandment than the typical Law of Sinai. Also that all his doctrines and cammandments, are the positive commands of God to those who have ears to hear, and hearts to understand and obey them. Jon. viii: 47. Ch. xviii: 37. See texts referred to after Q. 11.

29. What does the writer of Hebrews say of this superiority? *A.*—But now he has obtained a more excellent service, by as much as he is Mediator of a better covenant, which has been established on better promises. Heb. viii: 6. II. Cor. iii: 6–11.

30. What beautiful testimony is borne by Emerson to the spiritual insight of those

who live to the higher law? *A.*—Those who have a higher degree of moral sentiment,—a finer conscience, more susceptible, or which marks minuter degrees,—an ear to hear acuter notes of right and wrong,—such persons are nearer to the secret of God than others; are bathed in sweeter waters; they hear notices and see visions where others are vacant. *Worship.*

31. Why is Jesus so all compassing, and yet so mysterious and uncomprehended by the finest intellects of natural men, that they imagine him to be God? *A.*—Because the denizens of the Eternal heavens, also the Creator of heaven and earth, used him as an instrument to introduce the spiritual and perfect life to mortals. As it is written—The last Adam became or was made into a life giving Spirit. I. Cor. xv: 45.

32. What does the reverent mind see in Jesus? *A.*—Jesus having "emptied himself," Phil. ii: 7, that is, *crucified* his own will to do God's will, Jon. vi: 38, he was a perfect medial instrument of the Father, and what they perceive, is the Divine impress upon his character and works. Jon. xiv: 9, 10.

33. Who was his Father, of whom he spake so often in his discourses? *A.*—Jesus answered to the Jews, He who glorifies me, is my Father, of whom you say, that He is your God. Jon. viii: 54. Evidently it was Jehovah,

the Creator of heaven and earth, who also had spoken by the Prophets. Heb. i: 1, 2. Jon. i: 3, 14.

34. What evidence have we in Scripture, that Jesus was not at his first birth, the Christ of the heavens, but was mortal like the rest of us? *A.*—Wherefore it was necessary that in all things he be made like the brethren, that he might be a merciful and faithful High Priest in the things of God, in order to expiate the sins of the people. For in what himself has suffered, having been tested, he is able to aid those being tested. Heb. ii: 17, 18.

35. What more testimony is there on this subject? *A.*—When the fulness of time came, God sent forth His Son, having been born of woman, born under Law, that those under Law he might redeem, that we might receive the Sonship. Gal. iv: 4, 5. He was tempted in all points like as we are, apart from, or without sin, Heb. iv: 15, and learned obedience by the things that he suffered. Ch. v: 8.

36. In what other respects was he like the rest of us? *A.*—He was mortal by his first birth, subject to death and resurrection. He had a self will like any of us, which he denied; he *emptied* himself, that he might substitute the will of God, and become a temple for the Holy Spirit, which descended upon him at his baptism by John. Phil. ii: 7, 8. Jon. i: 32. Jon. v: 30.

37. What is the lesson taught in the last three preceding sections? *A.*—That Jesus was not of a different genus, distinct from mankind, but a member of the human race, and a pattern of the perfect man, such as all may become in due course of development, by following his example, and obeying his commandments. I. Pet. ii: 21.

38. What saying recorded of Jesus, confirms this proposition? *A.*—The disciple is not above his Teacher, but every one that is perfect, shall be as his Teacher. Luke vi: 40. His command Be ye perfect, even as your Father in heaven is perfect, Matt. v: 48, implies ability on our part, to become so.

39. Did Jesus say Ye call me Teacher, and the Lord, and ye say well, for so I am? *A.*—Yea; but after that, he says, Henceforth I call you not servants, for the servant knoweth not what his Lord doeth. But I have called you friends, because all things which I have heard of my Father, I have made known to you. Jon. xv: 14, 15. Ch. xiii: 13.

40. What are the conditions of this friendship? *A.*—Ye are my friends if ye do whatsoever I command you. Greater love no one hath than this, that he may lay down his life in behalf of his friends. Ibid.

41. What does Christ, the Spirit that spake thru Jesus, declare himself to be? *A.*—I am the light of the world. Jon. viii: 12.

I am the bread of life. Ch. vi: 35. I am the living bread that came down from heaven. ver. 51. I am the resurrection and the life. Ch. xi: 25. I am the way, the truth, and the life. Ch. xiv: 6.

42. Can these qualifications be ascribed to any mere human creature, or personality? *A.*—Not till the creature is regenerated and born from above,—twice born,—born of the Spirit that declares these sayings. We believe they can only be properly affirmed of a Holy and Divine Spirit, direct from God. The earthly vessel come up from the earth. Jon. iii: 3, 5.

43. When Jesus says I am the living bread which came down from heaven. If any one eat of this bread he shall live forever; and the bread which I will give is my flesh, which I will give for the life of the world,—are we to understand that this refers to the literal flesh of Jesus, or to the Holy Spirit that spake thru him? *A.*—To the Holy Spirit, certainly; for almost immediately afterward, he says It is the Spirit that makes alive. The flesh is no profit. The WORDS that I speak to you are spirit and life. Jon. vi: 48, 51, 63.

NOTE 1. The Greek here seems very strong. The people present had disputed How can this man give us his flesh to eat? A very natural query from a natural understanding. He answers *The flesh* (you are thinking of,) *profits nothing.* He had charged those people with seeking him,

not because of the signs they saw, but because they ate of the loaves and were filled. ver. 26, 27. He then bids them Labor not for the food that perishes, (that should not be the chief object of pursuit), but labor for the food that abides to everlasting life. They apparently sought to justify their motives by saying Their fathers in the desert ate bread from heaven. ver. 31.

Jesus was trying to plant a spiritual idea in their minds, of a life superior to the earthly; a life that requires spiritual food, and of a labor necessary to gain it. He was obliged to say something forcible and striking, to arouse and set them to thinking. As their minds had no imagery to represent spirit, except as formless breath, or air, he had to liken it to some visible object, to enable them to conceive of it, as organized, sensitive, enduring substance, tho not of earthly material, but of heavenly and Divine origin. The result was, a separation between spiritualists and materialists, which we believe was the Spirit's design. For from this, many of his disciples, all the dead weights, went into things behind, so the Greek reads, and walked no more with him. The falling off was so great, as apparently to surprise Jesus, for he said to the twelve, on this occasion, Will ye also go away? Jon. vi: 26, 27, 31, 41, 52, 66, 67.

44. Then when Jesus says (ver. 53), Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you, for my flesh is truly food and my blood is truly drink,—did he mean that we must feed on a spiritual substance, of which his flesh was only a symbol, and drink the life of the spirit that

moved him, for which he used blood as a symbol, because blood is the vehicle of life to the flesh? *A.*—Yea, truly. For he declares in the same discourse, The bread of God is he coming down from heaven, and life is giving to the world,—that is now, while he is speaking. It is received by him, and passed by him to others. ver. 33. Will any contend that the visible flesh and blood of Jesus came down from heaven, or was coming down while he was speaking? If it did not, then that is not the food of eternal life.

45. Does the Apostle say flesh and blood cannot inherit the kindom of God? *A.*—Yea; and another Apostle says All flesh is like grass, and the glory of man, like the flower of grass. The grass withereth, the flower falleth, but the word of the Lord abideth forever. Now this is that word announced to you in the gospel. I. Pet. i: 24. I. Cor. xv: 50.

46. What is the law or rule for interpreting Scripture when two statements appear to contradict each other? *A.*—A solution is to be sought in a third statement which reconciles the two.

47. What is your solution of the foregoing paradox? *A.*—The Apostles refer to literal and visible flesh and blood, which came from earth and returns to earth. Jesus used the term symbolically for a spirit that suffers for

the sins of the world, to raise creatures from death, and to purge and cleanse from all impurity. The suffering is temporary and so is the flesh. Both pass away when their work is accomplished. I. Pet. iv: 1. Phil. iii: 10. Ro. viii: 17. D. B. H. W. 532: 5.

48. Will the life of Christ cause suffering to the creature in whom it abides? *A.*—Beloved ones, be not surprised at the burning within you becoming a trial to you, as of a strange thing befalling you. But according as you partake of the sufferings of Christ, rejoice ye, that also in the revelation of his glory, you may rejoice exultingly. I. Pet. iv: 12, 13. Crit. trans. II. Tim. ii: 12. Suffering works purification. It is the result of the fire of truth, and the daily cross.

49. How can we eat his spirit and drink his life? *A.*—By doing his commandments. Blessed are they who do his commandments, that they may have a right to the tree of life. Rev. xxii: 14.

50. What confirmation of this do we find written? *A.*—If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in His love. Jon. xv: 10. If thou wilt enter into life, keep the commandments. Matt. xix: 17.

51. Why is this spoken of as eating? *A.*—Eating is a proverbial expression for an

extraordinary experience, that goes to the heart. Thus we say "Eating humble pie" of one suddenly reduced from high to low estate, or in adversity. In Palestine, to be drenched with a heavy shower of rain, is called "Eating the rain."

52. Is there any other saying of Jesus, where eating is used in this figurative sense? *A.*—Yea. When by the well of Samaria, his disciples urged him to eat, he said, I have food to eat that ye know not of. When they inquired if any one had bro't him food, he said, My food is to do the will of Him sending me, and finish His work. Jon. iv: 32, 34.

53. Is love the fulfilling of the law of righteousness? *A.*—Love worketh no ill to the neighbor, therefore love is the fulfilling of the Law. Ro. xiii: 10. All the Law is fulfilled in one word, Thou shalt love thy neighbor as thyself. Gal. v: 14.

54. Where can we find the best commentary on this proposition? *A.*—In the thirteenth Ch. of I. Cor., written by the same Apostle. Only for charity, read LOVE, as in the Greek, and also in the Revised Version.

55. What other witness have we, in confirmation of this view? *A.*—John the beloved, says, God is love, and he that dwelleth in love dwelleth in God and God in him. I. Jon. iv: 16. Surely, he that dwelleth in God, cannot do wrong.

56. How does John define the love of God, or its operation in the creature? *A.*—This is the love of God, that we keep His commandments. I. Jon. v: 3. This love cannot delight in anything that is contrary to the Spirit of holiness.

57. What correlative principle springs from the true love of God? *A.*—This commandment have we from Him; that he who loveth God, love his brother also. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen. I. Jon. iv: 20, 21.

58. What does Jesus say is the first and great commandment of the law? *A.*—The first of all the commandments is, Hear O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength. It is noticeable that this great commandment, containing the essence of all the rest, is omitted from the decalog which men usually quote, as representing the sum of human obligation.

59. What commandment does Jesus place second? *A.*—The second is like it,—Thou shalt love thy neighbor as thyself. There is no other commandment greater than these. On these two commandments, hang all the law and prophets. Matt. xxii: 37–40. Mark xii: 29–31.

60. What new commandment did Jesus give awhile after he said the foregoing? *A.*—A new commandment I give unto you, that ye love one another. By this, shall all men know that ye are my disciples; If ye have love one for another. Jon. xv: 12, 17. Ch. xiii: 34, 35.

61. Can there be partiality, selfishness, or impure motives in this love? *A.*—Nay, nay. Selfish, partial, and partizan loves, are not of Christ, but of the world, flesh and devil, which mortals need to hate. The criterion of Christian discipleship, must be not only deeper and stronger than all other loves, but also able and efficient to root out and supplant them.

62. What commandment of Christ enjoins the combined obligations of both the Law and the gospel? *A.*—All things whatsoever ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets. Matt. vii: 12.

63. Is this precept ascribed by some writers to Confucius, the Chinese Reformer, who taught five hundred years before the revelation of Christ? *A.*—Yea, in a negative form. Confucius said Do not unto others, what you would not have them do to you. But the Law and the Prophets, to whom Jesus ascribed it, were more than five hundred years before Confucius.

64. Does it matter when or by whom a truth is first taught, if it be essential to our well being, or is approved by the rational understanding? *A.*—Nay. But as all good is from God, and in Christ dwells a fullness from the Fountain, we need not seek elsewhere for spiritual nurture or nourishment. In him and his Witnesses, there is abundant supply for all reasonable demand. Col. i: 19. Ch. ii: 9.

CHAPTER V.

Therefore God hath supremely exalted him and granted to him that name which is above every name—that in the name of Jesus every knee shall bend of those in heaven and of those in earth and of those beneath,—and every tongue confess because of the Lord Jesus anointed to the glory of God the Father. Phil. ii: 9.

CHRIST THE MEDIATOR.

1. How is Jesus Anointed the only Mediator of God and of men? *A.*—Having become one with the sanctifying Spirit, he was made head over all things to Christ's body the Church. Eph. i: 22. Col. i: 18. Ch. ii: 19. So that all spiritual gifts to the members of the body were dispensed thru him. Eph. iv: 8–16.

2. What does the Spirit testify thru Jesus? *A.*—I am the way, the truth, and the life. No man cometh to the Father but thru me. Jon. xiv: 6. Not any knows the Father but the Son, and he to whom the Son may be willing to reveal Him. Matt. xi: 27.

3. Are all the anointed Agents or Messengers of Christ, Mediators, and Priests of a holy calling? *A.*—Yea, truly. But only as

BRANCHES or extensions of the ONE VINE, which is Christ, the life giving Spirit. TRUTH is ever ONE tho poured thru twelve times 12,000 branching channels. Both he that sanctifieth and they that are sanctified, are all of one, and are one. Jon. xv: 1–6. Ch. xvii: 17, 19, 21. Heb. ii: 11. I. Cor. i: 10, 13. Eph. iv: 3–6. I. Tim. ii: 5. I. Pet. ii: 5, 9.

4. What parable did Jesus speak, which illustrates the relation and connection of members of Christ's body, composing the church, or congregation, to the head thereof? Col. i: 18, 24. *A.*—I am the true vine, and my Father is the Cultivator. Ye are the branches. Every branch in me not bearing fruit, He takes away, and every branch bearing fruit, He cleanses it that it may bear more fruit. You are already clean thru the word which I have spoken to you. Jon. xv: 1–3.

5. How were they cleansed thru the word? *A.*—By heeding and putting it in practice. In no other way could it abide in them, or become their life. That is the true eating his flesh and drinking his blood, which means his love or life.

6. What is this WORD that cleanses? *A.*—It is the word (LOGOS) of the beginning, Jon. i: 1–3, which thus descended into them, and made them a new creation in Christ. II. Cor. v: 17, 18. It also bro't forth in them the TESTIMONY OF JESUS to the Truth, both in word

and example, which means practice. Jon. xviii: 37.

7. Do testimony and witness mean the same thing in New Testament Greek? *A.*—Yea, and MARTYR also, means one who bears WITNESS to the truth at the expense of his life. Acts xxii: 20. Rev. xvii: 6.

8. Are all true followers of Christ, Witnesses for truth, and martyrs, after the pattern of Jesus Anointed? *A.*—Yea, truly. The testimony of Jesus against the sins of the world, Jon. vii: 7, against the evils of a deceitful heart, Mark vii: 21, and against the foes of a man's own household, Matt. x: 36, when borne by those who practice it in their daily lives, is the two-edged sword which goeth out of the mouth, to slay their enemies within and without. Rev. xix: 15, 21. Ch. xi: 5. It is the testimony of truth from their hearts, bearing witness to truth in their lives, thru which they become martyrs, dying to self on the animal plane.

9. Is this the testimony and blood (which means life) of the Lamb, whereby they overcome in the war between Michael and the Dragon, Rev. xii: 7, 11, Dan. xii: 1, or between the new life in the Spirit, and the old life in the flesh? *A.*—It certainly is. And it is the testimony of Jesus possessed by the woman's seed. Rev. xii: 11, 17. It is also the witness (Gr. testimony) of Jesus, mentioned in Ch. xx: 4, thru

which those souls had been beheaded to self, and to the world, that they might receive Christ to be their head, and become members of his body or congregation. For thus only can they live and reign with him on earth or in heaven.

10. What more was said in the parable of the vine? *A.*—He abiding in me and I in him, bears much fruit. Apart from me, ye can do nothing. If any one abide not in me, he is cast out as a branch that is withered.

11. What can we learn from these sayings of Jesus? *A.*—That the followers of Christ form an organized body, in which every member has an appointed place to serve. And as no branch, nor twig, nor bud, nor leaf can draw nourishment from earth or air, tho immersed therein, unless it have a living connection with the vine, so no one can receive the life of Christ, or be nourished thereby and bear fruit, unless he have an orderly joining to the living body of Christ's disciples.

12. Are not all mankind children of God by nature? *A.*—As many as are led by the Spirit of God, they are the sons of God. Ro. viii: 14. The children of the flesh are not the children of God. Ch. ix: 8. And they that are in the flesh, cannot please God. Ch. viii: 8. All are by nature, born of the flesh, and in the flesh.

13. What does Jesus say that has a bearing on this subject? *A.*—Jesus said to the Jews, Ye are from beneath; I am from above,—ye are of this world; I am not of this world. Jon. viii: 23. That which is born of flesh is flesh, and that which is born of spirit is spirit. Jon. iii: 6.

14. How can people become the children of God, and dwell in His kingdom of everlasting life? *A.*—By receiving Christ's Messengers and obeying his commandments in pure love of Truth, which leads them to crucify the flesh with its affections and lusts. Gal. v: 24.

15. Did Jesus say Except one be born of water and of Spirit, he cannot enter the kingdom of God? *A.*—Yea, so it is written. Water is here symbolic of cleansing and separation from sin. Num. xix: 9. Ch. xxxi: 23. In Jon. xiii: 10, read, He that has *bathed*, need not save to wash his feet, etc. He also said, Except one be born again, or from above, he cannot see the kingdom of God. Jon. iii: 3, 5.

16. Is this another proof that people in their natural state, are aliens to the light, and life, and love of God? *A.*—Yea. Most people, who have undertaken to obey their highest spiritual light and aspirations for truth, know this by experience. And for this cause, and the love of God to poor suffering mortals, God gave His only begotten, i. e. dearest loved Son, that whosoever would believe into

him, might not be destroyed, but have everlasting life. Jon. iii: 16.

17. How are they liable to be destroyed unless they have knowledge of Christ? *A.*—By their lusts that war in their members, James iv: 1, and by which they are enslaved; Jon. viii: 34. II. Pet. ii: 19,—by their wicked works, which separate them from the Source of life; Matt. vii: 13. Phil. iii: 19. Also by the purpose of God to destroy wickedness off the earth. Rev. xi: 18. Ch. xiv: 9–11. Ch. xviii: 4–8. Matt. xiii: 38–42. Mal. iv: 1. Isa. lxi: 2. II. Pet. iii: 6, 7, 9–12 and many other places.

18. What is said by a Prophet of our day, concerning this purpose? *A.*—Father James testified, God will destroy all nations off the face of the earth if they do not repent and turn to Him. Testimonies 283. See also L. Ch. i: 100.

19. What did the Son of God do, to save mankind from destruction? *A.*—He taught the way of God truly, without regard to fear or favor of men. This is testified by his opposers. Matt. xxii: 16. To as many as received him, to them gave he authority to become children of God. Jon. i: 12.

20. Is this another proof that mankind in their natural earthly state, are not children of the Divine Spirit? *A.*—Yea, truly. They are in part, creatures of God, as the whole animal

creation are creatures of God, but without their peace and quietness. For they are in part, creatures of the Enemy, and seed of the Serpent, because in pursuit of carnal pleasure, they heed his suggestions, to transgress the commandments of God. Ro. vi: 16. Matt. xxiii: 33. Jon. viii: 44.

21. What else did the Son of God do to save mankind? *A.*—He gave his life in serving, a ransom for many; Matt. xx: 28. Bore the infirmities and griefs of the people, and suffered in spirit till he had prepared a few to receive and perpetuate in the world, his life and doctrine; I. Pet. ii: 21–24. Ch. iii: 18. Ch. iv: 1.

22. How did his earthly work terminate? *A.*—He yielded up his physical life, in the most bitter anguish, Luke xxii: 44, to shield his disciples in a critical time, from the enmity of the Serpent's seed; Gen. iii: 15, Matt. xxiii: 33. Prayed for his persecutors with his dying breath; Luke xxiii: 34, and left us an example that we should follow in his steps.

23. How did Jesus commission his disciples when he had finished his work in this world, and was about to ascend to the Father? *A.*—He said As the Father hath sent me, so send I you. He then breathed on them and said Receive ye a Holy Spirit. If the sins of anyone ye may forgive, they are for-

given them. If those of any you may retain, they have been retained. Jon. xx: 21–23.

24. Did Jesus, before his departure out of the world, confer on his disciples the authority vested in him by the Father? *A.*—He says to the Father, As thou didst send me into the world, I also sent them into the world. And the glory which thou hast given me, I have given them, that they may be one, as we are. Jon. xvii: 18, 22.

25. What especial command did he give them after his exit from time? *A.*—Go ye and disciple or teach all nations, baptizing them into the name of the Father, Son and Holy Spirit, teaching them to observe all things whatsoever I have commanded you. Matt. xxviii: 19, 20.

26. What preparation for this mission, had they yet to undergo? *A.*—Being assembled with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, Ye heard from me. For John indeed baptized with water, but ye shall be baptized with a Holy Spirit not many days hence. Acts i: 4, 5.

27. Who was the John here referred to? *A.*—John the Baptist, the forerunner of Jesus, Anointed. Matt. iii: 1–6.

28. What is meant by a forerunner? *A.*—In Eastern countries, when a great man, or

Prince travels thru inhabited districts, a footman runs before him to clear the way, that people may not obstruct his advance.

29. What did John testify of his own mission, when the Jews asked him if he was the Messiah? *A.*—He said he was not the Messiah, nor Elijah the Prophet. I am the Voice crying in the desert, make you strait, the way of a Lord, as says Isaiah the Prophet. Jon. i: 23.

30. What is his testimony in relation to Jesus? *A.*—The next day, he sees Jesus coming to him and says Behold the Lamb of God who takes away the sin of the world. This is he of whom I said, after me comes a man who has become before me, (as much as to say He has become my superior), because he was before me. Jon. i: 29, 30.

31. What more did he say on that occasion? *A.*—I did not know him; but that he might be manifested to Israel, I have come baptizing with water. And John testified saying I saw the Spirit coming down like a dove out of heaven and it abode on him.

32. How was John instructed to discover him? *A.*—I knew him not, but he that sent me to baptize in water, said to me, Upon whom thou seest the Spirit descending and remaining on him, this is he that baptizes in a Holy Spirit, (and fire). Matt. iii: 11. I have seen

and testified, that this is the Son of God. Jon. i: 31–34.

33. What is recorded of the people who came to John? *A.*—And went out to him all the country of Judea, and all those of Jerusalem, and were baptized of him in Jordan, confessing their sins. Mark i: 5. Jor-dan signifies River of judgment.

34. Was John in the kingdom of heaven? *A.*—Jesus testified, Among those born of woman, there has not risen a greater than John the Baptist, but the least in the kingdom of heaven is greater than he. Matt. xi: 10–14.

35. What is the kernel of the nut contained in this saying? *A.*—First, That John the Baptist was not in the kingdom of heaven, was not a disciple of Christ, and had not been born again from above. Secondly; that the least in the kingdom of heaven, are greater in the light, knowledge, and witness of the Spirit, than the greatest and best that are without, however great, or wise, or good they may be. For John was the best fruit the natural, or old creation had produced.

36. What other testimony did Jesus bear concerning John? *A.*—What went ye out into the desert to see? A Prophet? Yea, I tell you, and much more than a Prophet. This is he of whom it is written Lo I send my messenger before thy face, who shall prepare the way before thee. Luke vii: 24–28.

37. Has the baptism with water any efficacy toward saving the soul? *A.*—None whatever. Inasmuch as it cleanses the body, it was a figure, I. Pet. iii: 21, of cleansing the soul by confessing and forsaking sin, which was part of the performance. Mark i: 5. See Section 33. Repent means *turn*, i. e. face right about.

38. Did Jesus baptize with water? *A.*—Jesus himself baptized not, but his disciples did. Jon. iv: 2.

39. Did he command his disciples to baptize when he gave them their full and final commission? *A.*—Yea, but with the Holy Spirit and fire of truth, for that was his only recognized baptism, and the only substantial baptism efficacious for salvation.

40. Does Paul say There is one Lord, one faith, and one baptism in Christ? Eph. iv: 5. *A.*—Yea, and that excludes water, for water baptism is specially distinguished as John's, and Christ's is the baptism of a Holy Spirit, which makes two. Acts xviii: 25. Matt. iii: 11.

41. Does Paul thank God that he baptized but two persons, besides the household of Stephanas, and for what reason? *A.*—Yea, lest any of his converts should say that he baptized in his own name. For Christ sent him not to baptize, but to preach the gospel. Water baptism was only a sign of cleansing from past sins, and of withdrawing the mind

from the past, and concentrating the whole purpose on the present and future. I. Cor. i: 14–17.

42. Did the Apostles practice it, after their own baptism of the Holy Spirit? *A.*—Yea, for a time according to the record, on several occasions. Acts viii: 38. Ch. x: 47. That it was not considered obligatory, or important, is proved by Paul's testimony, just quoted.

43. Why is Jesus called Savior? *A.*—Because he saves his people from sin, and therefore from death, the wages of sin. Matt. i: 21. Ro. vi: 23. Also because as Paul says, He gave himself a ransom for all. I. Tim. ii: 6.

44. Can he ransom any who continue to sin and disobey his commandments, thinking to be saved by belief in him? *A.*—Nay. Belief cannot save unless attended with righteous works. Jesus testified, He that believeth into me, the works that I do, shall he do also. If we do not those works which are the fruit of faith, and make the same character in us that was in him, it is proof that we have not the faith, nor the love of him. Jon. xiv: 12.

45. What does John say in confirmation of the foregoing? *A.*—He that doeth righteousness, is righteous even as he (Christ) is righteous. To believe and love truth, is good in the bud or germ. To practice truth, increases good; is good in its fruit, by which its quality is known. I. Jon. iii: 7.

46. What does John say of the sinner? *A.*—Whosoever sinneth, hath not seen Christ, nor known him. He that does the sin, is from the devil. I. Jon. iii: 6, 8. Vile works make the doer vile, and base, sinful works, enslave him.

47. Is judgment rendered according to works, and not according to protestations of belief? *A.*—The dead were judged out of those things which were written in the books (of memory), according to their works. Rev. xx: 12, 13. The declarations of Scripture make it plain as the alphabet, that the final status of every one is determined by works.

48. Is the reward also according to works? *A.*—For the Son of man shall come in the glory of his Father, with his angels, then shall he reward every man according to his works. Matt. xvi: 27. Rev. ii: 23. Ch. xxii: 12.

49. Does Paul say A man is not justified by works of the law, and by works of the law shall no flesh be justified? Gal. ii: 16. *A.*—Yea, but that refers to the typical law, which was only a shadow of good things to come, and made nothing perfect. Col. ii: 17. Heb. vii: 19. He also says Work out your own salvation with fear and trembling. Phil. ii: 12. Study to work with your own hands. I. Thess. iv: 11. We are his workmanship, created in Anointed Jesus for good

works, which God before prepared that we should walk in them. Eph. ii: 10.

50. Does he also say By grace ye are saved thru faith, and this not from you, it is the gift of God; not from works, that not any one should boast? Eph. ii: 8, 9. *A.*—Yea, but that refers to works of the typical law or RITUAL works only. Any other interpretation would make his testimony conflicting, and stultify itself.

51. How do other great Teachers of the world, such as Moses, Zoroaster, Confucius, Pythagoras, Socrates, Plato, etc. compare with Jesus? *A.*—They were merely Reformers of men's natural life. The greatest they could attain unto was to restrain some evils, and lop off some of the branches, leaving the cause or root, unharmed in the heart, to break out again into the same or worse evils.

52. Wherein was Jesus unlike, and superior to all Reformers of the old Creation? *A.*—He was the Giver of a new life without stain or flaw, which purges the creature from all fault and corruption, Rev. xiv: 4, 5, takes him out of the old Creation, and makes of him a New Creature, superior to Nature, entirely divested of earthly attachments, and wholly consecrated to Divine Service. II. Cor. v: 17, 18. I. Cor. xv: 45.

53. What did Jesus say that gives direct confirmation of the foregoing? *A.*—My king-

dom is not of this world, else would my servants fight. Jon. xviii: 36. Because ye are not of the world, but I have chosen you out of the world, therefore the world hates you. Jon. xv: 19. Ch. xvii: 16. Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Luke xiv: 33.

54. How is he the Life giver? *A.*—As the Father hath life in Himself, so also hath He given the Son to have life in himself. As the Father raises and makes alive the dead, thus also the Son makes alive whom he will. Jon. v: 21, 26. I came that they may have life, and may have abundance. Ch. x: 10.

55. What other notable difference between Jesus and the world's greatest Teachers of reform? *A.*—He was the only one who taught a resurrection out of spiritual death in the first Adam, into the heavenly and eternal life, by spiritual regeneration and new birth. Jon. vi: 39, 40, 44, 54. Ch. iii: 3-8. Matt. xxii: 30. Luke xiv: 14.

56. In what other important respect did Jesus differ from Reformers? *A.*—He is the only one preceded by a long line of prophets, who predicted his character and work, as the culmination of ages of travail and spiritual growth. Luke xxiv: 44.

57. What was the character of Jesus? *A.*—He sealeth up the sum, perfect in Wisdom.

Always level headed, self-controlled, gentle, loving, compassionate and forgiving,—free as an Eagle and bold as a lion in declaring the truth, self-sacrificing for the good of souls, —supporting right and reproving wrong, without anger, without resentment, without guile or flaw,—pure, Spiritual, upright, and wholly divested of earthly attachments, and consecrated to Divine service.

58. What is the meaning of the title SON OF MAN, which Jesus frequently uses? *A.*—It means the regenerated, new man, born of the Holy Spirit, and heir of all the precious promises God ever gave to man. The character formed in Jesus, to whom in Daniel, vii: 13, 14, is promised the everlasting dominion of all people, nations and languages.

59. What is to be understood by the coming of the Son of man in the clouds of heaven? *A.*—Cloud is a figurative expression for a multitude. Paul uses the expression A cloud of witnesses. Heb. xii: 1. Heaven is the empire of religion, and is within the mind. Clouds of heaven here mean religious assemblies of people, in whom the character of the Son of man is forming, as it was first formed in Jesus.

60. Are the clouds of dust, smoke or vapor, that float in earthly skies, the clouds of heaven? *A.*—Nay, nor is the visible sky the heaven alluded to. Our Mother Ann testified,

The second appearing of Christ is in his Church. Christ has come to put away sin from his people. This is the cloud alluded to. Test. 179. Jesus testified The kingdom of God is within you. Luke xvii: 21. Ro. xiv: 17.

61. Are we told that Jesus ascended to heaven in presence of his disciples, and that he would so come in like manner as they had seen him going into heaven, when a cloud received him out of their sight? *A.*—Yea, truly. We are also told that after his expiration on the cross, Tho God gave him to be seen openly, yet it was not to all people, but only unto witnesses, chosen before of God. Only those who saw him going, and those who believed their testimony, could ever know that it took place. Acts x: 41. Ch. i: 11.

62. Has that promise been fulfilled? *A.*—Yea, he has come to witnesses, chosen of God and prepared to receive him. Many, who are keeping his commandments, have seen and realized his presence as a living Savior. Jon. xiv: 21, 23.

63. Are we told Behold he cometh with clouds, and every eye shall see him, and they which pierced him? And then shall all tribes of earth mourn because of him? Rev. i: 7. *A.*—Yea; but we are not told that all will see him at once—no more than all men die at once, tho all die. Also "Every eye" which has promise of seeing him, is not the animal

eye, but the eye of mind or spirit, that perceives character. Jon. xii: 45. Ch. xiv: 19. Heb. xii: 14.

64. Why is EVERY EYE SHALL SEE HIM, coupled with the coming of the Son of man in the clouds of heaven? Rev. i: 7. *A.*—Because that is the season of the harvest, at the end of the age, or world, Rev. xiv: 14–19, Matt. xiii: 39, when the everlasting gospel is preached to all people dwelling on the earth, Rev. xiv: 6, 7, both in this and the spirit world,—or to both dead and living. Jon. v: 25–29. Acts x: 42. II. Tim. iv: 1. I. Pet. iv: 5, 6.

65. What is the progressive effect of this preaching, and of the power that goes forth in the Judgment attending it? *A.*—It brings on the first resurrection, Rev. xx: 4, 5, out of death in the first Adam, and lifts up the Son of man, i. e. the regenerated, new man in sight of all people, by presenting the character and teaching of Jesus as the pattern for all men to imitate.

66. Is this the lifting up referred to by the Spirit, when Jesus said And I, if I be lifted up from the earth will draw all unto me? Jon. xii: 32. *A.*—Without reasonable doubt it is. The lifting up of Jesus on a wooden cross, was a barbarous and repulsive spectacle, and a hideous crime, drawing only to savages. The true lifting up of Jesus, or of Christ, or of the Son of man, is when his example

is set forth in the gospel message, for mankind to practice.

67. How did Father James explain this text? *A.*—He said This gospel of the kingdom will be preached to all nations, and then will these words be fulfilled. Then will Christ be lifted up and will draw all men unto him for judgment, either for life or for death. Testimonies 236.

68. Is this lifting up of Christ, by his Messengers exemplifying in word and deed his character, in the gospel, designed to give all who are able to see him, an opportunity to write their names in the book of life of the Lamb, by doing the works that form his character within them, while the season of judgment lasts? *A.*—This is what our gospel teaches. God is not willing that any should be destroyed, but will have all men to be saved and come to a knowledge of the truth. II. Pet. iii: 9. I. Tim. ii: 4.

69. Has God declared that in the last days, I will pour out from my Spirit upon all flesh? *A.*—Yea; and that all flesh shall see the salvation of God. Also that the earth shall be full of the knowledge of the Lord, as waters cover the sea. Isa. xi: 9. Hab. ii: 14. Luke iii: 6. Acts ii: 17.

70. Does all flesh here mean literally, animal flesh? *A.*—Nay; it is a figure of speech for

people clothed in fleshly bodies. As the Psalmist says, O Thou that hearest prayer, unto thee shall all flesh come. Also the Spirit in Isaiah, says From one Sabbath to another, shall all flesh come to worship before me, saith Jehovah. Isa. lxvi: 23. Ps. lxv: 2.

71. Is there other evidence in Scripture that the blessings of the gospel are designed to reach all mankind? *A.*—Yea. John says Every creature in heaven, and on the earth, and under the earth, (i. e. in hades, the abode of the dead), and upon the sea, and all things in them, he heard praising God and the Lamb. Rev. v: 13. Mark xvi: 15. Phil. ii: 10, 11.

CHAPTER VI.

TWO ANOINTED ONES.

The two Olive Branches, Zach. iv: 12, 14. Beauty and Glory. Isa. iv: 2, Marg. Rev. v: 13. Jesus says God gave the Son authority over all flesh, that he may give eternal life to all who can be drawn to him. Jon. vi: 44. Jon. xvii: 2.

1. What is the difference between the drawing of The Father, and the drawing of the Son? *A.*—As the Father is in the Son, and as both are one, they draw together. Neither draws without the other. The Father operates thru human agents.

2. What did Jesus say that proves this? *A.*—The Father judgeth no one, but hath given all judgment to the Son, that all may honor the Son, even as they honor the Father. Jon. v: 22, 23.

3. Jesus was but one, and the Son of man is ever referred to as one, and the Son of God is called the only begotten of the Father, how then is it proper to say thru human agents, as if there were many, or several? *A.*—While Jesus was on earth, he was the only produced Son of the Father, and the only perfected Son of man, born of the Spirit

from above. He was the first born among many brethren, and Leader of many Sons to glory. Heb. ii: 10–13. Ch. v: 9. Ro. viii: 29.

4. What Scripture witnesses to this, like a joint to its place in the body? *A.*—Jesus likened himself to a grain of wheat, which, except it die, abideth alone. But if it fall into the earth and die, it brings forth much fruit. Jon. xii: 24. It is thereby multiplied, or reproduced in many.

5. What was the earth into which Jesus fell, or was planted as a grain of wheat? *A.*—The earth referred to by the Prophet, when he said Look unto me and be ye saved, all ends of the earth. Earth shall be full of the knowledge of the Lord. Sing O ye heavens and be joyful O earth, for Jehovah hath comforted His people. Isa. xlix: 13. Ch. xlv: 22. Ch. xi: 9.

6. Please explain this a little more comprehensively. *A.*—The first man is of the earth, earthy, and all his children are earthy by their first or natural birth. I. Cor. xv: 46–49. So also were all those who followed Jesus in the regeneration, till they were born of a Holy Spirit, on and after the day of their Pentecostal baptism. Matt. xix: 28. Acts ii: 1–4.

7. Did all those who received his word with understanding into good and honest hearts, constitute the earth, into which the grain of

wheat fell to produce fruit? *A.*—Yea, but his twelve Apostles constituted the twelve principal branches into which his body of power was first divided. For he says, I am the vine, ye are the branches. Jon. xv: 5. The vine and its branches are one substance, and one being.

8. Did the words of Jesus on the breaking of bread at the last supper, convey a similar meaning? *A.*—Yea; he said Take and eat, this is my body which is broken for you. A portion of the power that attended his earthly ministry was distributed to each, and as they became members of Christ's body, they were thenceforth members one of another. Matt. xxvi: 26. I. Cor. xi: 24. Ch. vi: 15. Eph. iv: 12, 15, 16. Ch. v: 30.

9. What is Paul's testimony on this subject? *A.*—The bread which we break, is it not the communion of the body of Christ? Because there is one bread, we the many are one body, for we all partake of one bread. I. Cor. x: 16, 17.

10. Why do Believers in Christ's second appearing, not practice the communion of the bread and wine? *A.*—Because it is enjoined only to commemorate the Lord's absence. Or as Paul says, As often as ye eat this bread and drink this cup, you declare the death of the Lord till he come. I. Cor. xi: 26. Having come and given new directions,

it is no longer in season to be announcing his death, but rather his life-giving, victorious presence.

NOTE 2. A professed Minister of the gospel told Father James that his religion could not be the religion of Christ, because of neglect to commemorate the Lord's supper, according to Christ's appointment Father James replied We have partaken of the Lord's supper. He then related that he, Mother Ann, Elder William and others, saw a table spread with provisions, as really as the Apostle Peter saw a sheet let down from heaven by its four corners. And they all sat down and ate and drank together of spiritual food, as really as they ever sat to a table to eat temporal food. This institution of Christ's command, was to be done in remembrance of Christ till he came. We now have the privilege to partake with him of spiritual food, of which this institution was but a figure. And it is no longer necessary since we enjoy the blessing of partaking with him of spiritual food. The Minister made no further objection.

11. What is meant by They who pierced him? *A.*—They who have used his name and authority to commit vile deeds, which have caused the name of God to be hated, and the name of Christ to be blasphemed. Even they who destroyed his peaceful followers under the cloak of a religious profession. These will be awakened to see the fearful crimes they have committed, and will doubtless have opportunity to repent, if they will accept it.

12. Why will all tribes of the earth mourn because of him? *A.*—Because the law of life in him, brings death to all carnal relationships, and abolishes all tribal distinctions. The sundering of family ties, and the loss of comrades, departing from the way of the world to follow the Lamb of God, often cause grievous mourning to those left behind, whose condemnation increases with the Satan by others cast out, in very many cases. Rev. xii: 12.

13. What other evidence may be adduced, that the Son of man is not a single person, but includes all who form the same character as did Jesus, by doing like works? *A.*—When the Son of man appeared to John, awhile after his ascension to the Father, his voice was like the sound of many waters. This signifies a multitude of individuals in one Spirit, of whom he was the representative Messenger. Rev. i: 15. Ch. xiv: 2. Ch. xix: 6. Dan. x: 6.

14. What request did Jesus make to the Father, in behalf of his disciples, that is five times repeated in one prayerful address? *A.*—That they all may be one, as thou Father, art in me, and I in thee, THAT THEY ALSO MAY BE ONE in us. That the world may believe that thou hast sent me. Jon. xvii: 11, 21–23. That the world may KNOW that thou hast sent me, AND HAST LOVED THEM AS THOU HAST LOVED ME.

15. What two useful lessons are clearly taught by this? *A.*—First, that unity of faith, interest, and aim, among disciples of Christ, is necessary to convict the world, such as on the day of Pentecost caused the multitude of disciples to be of one heart and one soul. Second; that the work of truth begins in faith, and advances to knowledge.

16. Are the disciples of Christ, Sons of God? *A.*—For it was becoming him thru whom are all things and by whom are all things, in leading MANY SONS to glory, to perfect the chief leader of their salvation thru sufferings. Heb. ii: 10, 11.

17. Are these many Sons from one Spirit, the Son of man which came down from heaven, and is ever in heaven? Jon. iii: 13. *A.*—For both the Sanctifier, and those being sanctified, Jon. xvii: 17, 19, are all from one, thru which cause he is not ashamed to call them brethren,—saying I will declare thy name to my brethren; in the midst of the congregation I will praise thee. Ro. viii: 29. Matt. xxviii: 10. Jon. xx: 17.

18. What is the reasonable and logical conclusion, from the foregoing Scripture quotations? *A.*—That if Jesus was the SON OF MAN who came down from heaven, then all his brethren, who are not of the world as he is not of the world, Jon. xvii: 14, 16, but are born of the Spirit, born from above, as he is from

above, and are therefore ONE in the Son, and the Son in them, they are also the SON OF MAN as he is the Son of man. Jon. iii: 13.

19. Do these brethren of Jesus bear the same commission as Jesus bore? *A.*—I have given them the words which Thou gavest me, and they have received and know truly that I came out from Thee. As thou didst send me into the world, I also sent them into the world. And the glory which thou hast given me, I have given them, that they may be one as we are one. Jon. xvii: 8, 18, 22.

20. Does Paul testify You have received the spirit of Sonship, in which we cry Abba, Father? *A.*—Yea, and adds The Spirit witnesses with our spirit, that we are the children of God. And if children, also heirs, heirs indeed of God, and heirs together of Christ, if indeed we suffer together, that we may be also glorified together. Ro. viii: 17.

21. Do the sons and daughters of God, and brethren and sisters of Jesus, share with him in the mediatorial office, authority, and dominion of the Son of man? *A.*—He that overcometh and keepeth my works to the end, to him will I give authority over the nations, and he shall tend or rule them with a rod of iron; as earthen vessels shall they be broken, (Syriac) as I also received of my Father. And I will give him the morning star. Rev. ii: 26–28.

22. Is the self-conqueror, in the war of Michael and the Dragon, which is the war between flesh and spirit, promised a share in the judgment and dominion of the Son of man? *A.*—To him that overcometh, will I give to sit with me in my throne, even as I overcame, and have sat down with my Father in His Throne. Rev. iii: 21. Rev. xii: 7–11.

23. Did the Prophet Daniel see in his night visions, the likeness of the Son of man coming in or with the clouds of heaven, at a time then future, when the Ancient of Days came, and the Judgment began to take away the dominion of the world from the beastly element in man, which had ruled by physical violence, and the power of the sword ever since history tells the story? *A.*—Yea. See Dan. vii: 9–14. And to the Son of man was given at the same time, dominion, and glory, and a kingdom, that all people, nations and languages should serve him. And his is an everlasting dominion that shall not pass away, and his kingdom shall not be destroyed.

24. What additional information does the Prophet give in verse 22? *A.*—When the Ancient of Days came, Judgment was given to the Saints of the Most High, and the time came that the Saints possessed the kingdom.

25. What reasonable inference may be drawn from this? *A.*—That the saints are the

heavenly clouds of witnesses, in whom the likeness of the Son of man is formed, by doing his works and keeping his commandments. They witness to the Truth as Jesus did, by living as he lived and bearing like fruits. Jon. xviii: 37. Ch. xiv: 12. Jude says The Lord cometh with myriads of his saints 14. The Son of man shall come in his glory and all the holy Angels with him. Matt. xxv: 31.

26. Does the messenger whom Daniel asked to explain, (ver. 16,) say of the same dominion, that was given to the Son of man, (ver. 14,) and then to his saints (ver. 18, 22,) who bore his likeness, that it shall be given to the PEOPLE of the saints of the Most High, etc., ver. 27? *A.*—Yea. This signifies the people on the earth, to whom the everlasting gospel is preached, and who take on the likeness of the Son of man by obedience to the gospel proclaimed in the judgment, as declared in Rev. xiv: 6, 8. Fear God and give Him glory, for the HOUR OF HIS JUDGMENT HAS COME.

27. Does the word hour, here mean a literal hour of sixty minutes only? *A.*—It means much more than that. Its Greek equivalent means also season, fit time, maturity of life. It means the season of judgment. The earth is mature for the harvest. It is the Spring time of the reign of the Saints in their everlasting kingdom. Isa. lxi: 11.

28. Is this the period of sounding the seventh trumpet referred to in Revelation? *A.*—It certainly is, because it is the time when the kingdom of this world becomes or is born of our Lord and His Anointed. And God Almighty takes to Himself His great power and reigns in and thru His saints. Rev. xi: 15–19.

29. What further description under the seventh trumpet marks it as the same period? *A.*—The nations are stirred to anger, Ch. xi: 18, by the Dragon cast out of heaven, Ch. xii: 9, 10, who has come down to them, having great wrath, knowing that his time is short. This is the third and last woe. Rev. xi: 14. Ch. xii: 12. And a loud voice of saints is HEARD IN HEAVEN, saying NOW HAS COME salvation and strength, THE KINGDOM OF OUR GOD AND THE AUTHORITY OF HIS ANOINTED. Ch. xii. 10. Hence the kingdom of Christ had not come before.

30. And the anger (or wrath) of God came. What is meant by this? *A.*—It signifies the lion-like, subduing power that goes forth in the judgment thru the four living creatures around the throne, to liberate souls from mystic Babylon. Rev. iv: 6–8. This power causes evil opposition to wilt and slink away before the word bearing messengers, or Kings of light, from a sunrising, Ch. xvi: 12, as wild beasts slink from approach of fire. II. Thess. ii: 8. Isa. xi: 4. Rev. vi: 15–17. Dan. vii: 9, 10.

31. Can you cite other testimony which shows that the visions of Daniel and John both refer to one period? *A.*—IT IS THE TIME OF THE DEAD THAT THEY SHOULD BE JUDGED, and to give reward to thy servants, the prophets, and to those revering thy name, the small and the great. This proves it to be the season of judgment, and also of the resurrection. Rev. xi: 18. Matt. xvi: 27. Thou shalt be recompensed in the resurrection of the just. Luke xiv: 14. Souls in the first resurrection are raised and illuminated to judge themselves.

32. Does the Apostle tell us that the Lord himself shall descend from heaven in a shout of command, and in a voice of an arch angel, and in a trumpet of God, and that the dead in Christ shall rise first? I. Thess. iv: 16. *A.*—Yea, truly. And those are the souls which John saw sitting on thrones, and reigning with Christ, in his vision of the first resurrection. Rev. xx: 4, 5.

33. How do you identify them as the same? *A.*—Paul says The dead in Christ will be raised first. John says of the scene he describes, This is the first resurrection. John also says The souls of those who were cut with the axe, thru or by means of the testimony of Jesus, and (DIA) thru or by means of the word of God—who did not worship the beast nor his image, nor receive his mark on their forehead nor on their hand. Conse-

quently their names were written in the book of the life of the Lamb, slain from the foundation of the world. Rev. xiii: 8.

34. Does the common English version in Rev. xx: 4, say BEHEADED for the testimony of Jesus? *A.*—Yea, and it is true in the sense that they were beheaded to self-will and the life of the world, by voluntary consecration, that they might receive Christ to be their head, every one of them. Comparatively few were beheaded literally, not even Jesus, and it is no distinctive mark of character.

35. What are we to understand by Cut with an axe? *A.*—The axe which is laid at the ROOT of the trees that bear no good fruit, to hew down the evil tree and cast it into the fire. Matt. iii: 10. Ch. vii: 15–19. Ch. xv: 18. Luke iii: 9. The axe is the testimony of Jesus and the word of God, and the cross of Christ, against the works of carnal generation.

36. Is carnal generation and the affections growing out of it, the foundation of the world, i. e. of its order and continuance, from which the Anointed Jesus was slain, by ceasing from his own will, and bearing a daily cross, that he might do the will of God continually? *A.*—It certainly is, and all those who write their names in the book of the life of the Lamb, do so by being slain in the same manner. The tree of earthly generation, which has bro't forth corrupt fruit, ever

since man in Eden transgressed the command of God, is cut down in them, and the root of evil is destroyed.

37. Is this the tree of knowledge of good and evil, standing in the midst of the Garden, the fruit of which, man was forbidden to eat, or even to touch, lest he die? Gen. ii: 17. Ch. iii: 3, 6, 11. *A.*—So our gospel teaches. This is the revelation made to Mother Ann, when, after a labor of twelve days and nights, to know how Creation is fallen and how the restoration is to take place, she saw the Lord Jesus in his kingdom and glory, and was given to understand. Testimon. p. 38.

38. Why was the act of transgression allegorically represented by eating? *A.*—Eating is a pleasurable act. So also the transgression, by which man received into his moral system a foreign element, from which he was unable to free himself; as food that is eaten is received into the body, and if poison, corrupts the blood.

39. In what did man's fall consist? *A.*—He fell under the dominion of the Serpent, or sensual element of his being; took him into partnership, and became a slave to those animal appetites and passions, which he was created to rule over, and hold in subjection to reason and law. Gen. i: 26, 28.

40. Did God say to man, Be fruitful and multiply and replenish the earth and subdue it?

Gen. i: 28. *A.*—It is so written. But as God is a God of order and not of confusion, there are suitable times, seasons, conditions, and circumstances for all things that are lawful and proper to be done. Man sins and dies, thru lawless disregard of these; and by making pleasure his motive instead of use, becomes a bond slave to earth instead of subduing it.

41. Does Jesus tell us that the commandment of the Father is life everlasting? Jon. xii: 50. *A.*—Yea, but the commandment to life everlasting is not found in the old creation, which is mortal, and passes away, like a fading leaf that revives not again. Hence the Apostle tells us If ye live after the flesh ye shall die; For to be carnally minded is death. But to be spiritually minded is life and peace. Ro. viii: 6, 13.

42. What does a true and faithful witness of our Gospel, Elder Henry Clough, testify on this subject? *A.*—I want to open to you what is the great loss of the human race; that which mankind has groaned under for more than five thousand years, and could not rise from under its power. It is just that nature which leads to husband and wife.

43. What further remarks in explanation can you quote from this witness? *A.*—In this (sexual) nature is found the whole depravity of mankind, which held them in bondage till

Christ appeared. Even in Christ's first appearing they could not be redeemed from it. They could be but half saved, because the Mother was not revealed. They had to give up their temporal lives and suffer martyrdom, in order to avoid falling under the power of that nature which is the life of the world.

44. In what respect have conditions changed? *A.*—In this day, it is not necessary to give up the temporal life to be saved fully from the fleshly, corrupt nature. By finding spiritual Parents and traveling in Church relation, complete redemption can be found from all manner of defilement, by day and by night. This can be done, for it has been done by numbers in this life. H. C. Biog. 176.

45. Is there Scripture proof that Christ's disciples were not redeemed at his first appearing on earth? *A.*—Jesus, after describing the signs that would attend the coming of the Son of man in the clouds of heaven, said Then lift up your heads, for your redemption draweth nigh. Luke xxi: 28. Then it could not have come before. Paul says to the Ephesians, Ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption. Ch. i: 13, 14. Whereby ye are sealed, unto the day of redemption. Ch. iv: 30.

46. Does Paul say We know in part and prophesy in part; We see as in an enigma

or riddle, (marg.) and was he still looking to the future for the perfect work to come? I. Cor. xiii: 9, 10, 12. *A.*—Yea, that is what we find recorded. He also states that the whole creation, in his time, groaneth and travaileth in pain together till now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we, groan within ourselves, waiting for the Sonship, the redemption of our body. Ro. viii: 22–28. For we are saved by hope. But hope that is seen, is not hope. But if we hope for that we see not, then do we with patience wait for it.

47. What immediately follows the rising of the dead as described in I. Thess. iv: 17? *A.*—We the living that remain, shall at the same time with them, be caught away in clouds, to meet the Lord in air. So shall we be always with the Lord.

48. What is the spiritual mind taught by this? *A.*—Air, among the ancients, was universally recognized as the symbol of spirit, if not as spirit itself. The Greek has one word, PNEUMA, for wind, breath, spirit, all in one. It properly signifies that those who remain alive, are caught up in Spirit, elevated above earthly states and conditions, as the Apostle himself was on a time, snatched away into Paradise, where he heard things spoken, not possible for man to utter. II. Cor. xii: 4. marg. As this was to complete their redemption, they

would continue ever thereafter, in the presence of the Lord.

49. Are there other Scriptures that can assist us to understand how the believer is caught up, without his temporal body being carried away to dwell in the empyrean, which means the upper air, and literally the place of pure fire? *A.*—Paul writes to the Corinthians, I truly, as absent in body, but present in spirit, have judged as tho I were present (in body). I. Cor. v: 3. To Colossians he writes, Tho I be absent in flesh, yet I am with you in spirit, joying and beholding your order and steadfastness. Col. ii: 5.

50. Is the lifted up state typified in the flying Eagle, Rev. iv: 7, which is the symbol of the fourth dispensation of God's work with man, to redeem him from evil and earth together? *A.*—Yea, truly. For as the flying Eagle is without visible support and connection with earth, so are those who obey the commands of Christ to divest themselves of all selfish earthly possessions, and to die to all worldly interests and carnal relationships, and fleshly or selfish affections. They live and move in a pure spiritual element, typified by air.

51. Is this the only true lifting up to Paradise? *A.*—Yea. The spirits of all such, while in this world, are lifted above it, to dwell in the empyrean, or upper air, where no greed

of avarice, nor covetousness, nor lust, nor impure desire, nor infelicitous inharmony can abide to pollute them.

52. What is the Paradise referred to by Jesus in his speech to the dying thief? *A.*—It is a state or heaven of those Jews and others who died in justification thru obedience to the moral law of nature, before Christ came to them, where they awaited his appearing according to promise. Mark xii: 26, 27. It is also a state or world where those who have repented of their sins and begun the work of regeneration in this world, complete their travail and purification till prepared to stand with the Lamb on Mount Zion. Rev. vi: 9, 10. Our prophets testify that those who are called to this work while in the body and are faithful, complete their redemption in the spirit world.

53. Did those who gave up their lives for truth's sake in Christ's first appearing, have a further work to do, to complete their redemption, when he came the second time in flesh, altho it was in the flesh of woman? *A.*—It is so signified by the vision of souls seen under the altar, symbol of sacrifice, at the opening of the fifth seal. They had been slain thru the word of God, and thru the testimony which they held. And they cried with a great voice, How long O Lord, holy and true, dost thou not judge and avenge our blood, on them that dwell on the earth? Rev. vi: 9, 10, 11.

54. What may we learn from this? *A.*—That they still had that nature in them, which caused them to suffer, and that they sympathized with their brethren who were awaiting deliverance on earth. They were groaning and travailing together with the whole creation; namely, souls out of the body and souls in the body, (see the answer given them, in verse 11,) waiting for the sonship and redemption of the body. See Secs. 45, 46.

55. What body is here referred to? *A.*—The body of Believers in Christ, which were only half redeemed yet, because there had not been produced a mortal vessel to reveal the Mother side of Deity, and lead womanhood out of bondage to the world, flesh and devil. Also, out of bondage to the male, which came upon her for consenting to allure by arts that procure selfish personal admiration, whereby is stimulated a desire (or lust) for possession. The male is equally culpable and equally enslaved, for accepting the same, and for proffering like advances. This requires no proof from Scripture, as it is a too common occurrence to be disputed.

56. Is the allegory of primitive Eden re-enacted in every generation of mankind? *A.*—Yea, in many households. No one falls by the sin of his parents, but by sinning against his own light. Man's Eden is innocence, into

which all come forth, and no one is driven out but by his own voluntary transgression.

57. Are the sins of parents visited upon their children to the third and fourth generation? Duet. v: 9. *A.*—It is so written concerning them that hate the Lord. But this warning, four times repeated in the book of the law, applies only to children who are guilty of like sins as their parents. Our Prophets declare that the guilty parents in the world of spirits, suffer with their children who are being punished for the same sins in this world.

58. Do many children suffer for the sins of their parents? *A.*—Yea, in many ways, but not as punishing them for the conduct of others. All unmerited sufferings for the sins of others, are vicarious and remedial, as of the Lamb of God. We are told from a high spiritual Source, that for all such, abundant compensation is provided. There is no injustice with God, nor in the arrangements of His providence.

59. An Apostle testifies that man is not without the woman in the Lord, nor the woman without the man. I. Cor. xi: 11. Why then were all the Elders, Leaders and Teachers of the church, with few exceptions, men? *A.*—We read that Adam was a figure of him that was to come. Ro. v: 14. Also that he was created androgynous, or male and female in one. Gen. i: 27. The female was imper-

sonal till she was taken from the side of the man, and given a separate autonomy. In Christ's first appearing, the Holy Spirit was two in one body, or, as Koreshans say, biune.

60. What proof can be found to sustain this proposition? *A.*—John the Baptist, referring to Jesus, said He that hath the Bride, is the Bridegroom. Jon. iii: 29. It is almost universally taught by those who believe the Christian Scriptures, Shakers excepted, that the Bride of Christ is the church, which is his body. If it were so, it could only be so because the body with its exclusively male head, was androgyne like the first Adam before Eve was created. Gen. ii: 18–22.

61. If the thing prefigured, called the antitype, did not agree with the figure or type, in its most striking particular, evolving another creation, what does that prove? *A.*—It proves that the antitype had not completed its development. Jesus taught, So is the kingdom of God, as if a man should cast seed in the ground and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. Mark iv: 26–32. It has an orderly development from germination to maturity and fructification, thru the separation and recombining of male and female potencies that were latent in the seed —and thence to the harvest.

62. When is the harvest of the kingdom? *A.*—At the end of the age, or world, at the resurrection of the just, or first resurrection, when the final rewards are distributed as we have already seen. Matt. xiii: 39. Luke xiv: 14. Rev. ii: 18. Ch. xx: 5.

63. Were the Apostles aware of this incompleteness? *A.*—They were indeed, as we have seen from Paul's testimony. Sec. 46. And John says It doth not yet appear what we shall be, but we know that when he appears, we shall be like him, for we shall see him as he is. I. Jon. iii: 2.

64. A marvelous expression this. Had they not been with him from the beginning? Had he not told them all he had heard from their common Father? Jon. xv· 15, 27. Had they not received the same anointing which was to teach them all things, I. Jon. ii: 20, 27, and followed in his steps? How is it then, that THEY did not yet know him as he was? *A.*—Because the female part of Creation was yet in bondage. And none who were travailing for the birth could comprehend the situation, more than a child unborn, till a female vessel was prepared and cleansed to manifest the Spiritual Bride for woman to follow, in a separate autonomy, in correspondence with the Bridegroom, as shadowed forth in the type.

65. What is the evidence in history on this head? *A.*—History shows that woman had not yet travailed to develop her spiritual powers of reason, judgment, conscience, steadfastness in the truth on an independent footing, and consequently had not gained her true position as man's chief helper and co-worker. Therefore HE GAVE THEM UP, TILL SHE THAT TRAVAILETH HAD BRO'T FORTH. Micah v: 3.

66. What came of this? *A.*—After about 400 years, (II. Esd. vii: 28, 29, or in A. D. 457), the primitive, androgyne church, was caught up to the heavens. Rev. xii: 5. The WITNESSES, male and female, prophesied under sackcloth, (in mourning,) during 1,260 years, till killed by the Beast in man's fallen, lawless nature. Rev. xi: 3, 7, 11. When the Spirit of life from God again entered the Witnesses, it found a woman Agent best qualified to lead in effecting its designs.

67. How do we know this? *A.*—Because it is an accomplished fact, and we believe the Witnesses, whose works or fruits proved they bore witness to the same truth that Jesus did. And by obeying what they taught, belief has become knowledge that they spoke the truth. For it has delivered us from bondage to self, and enabled us to overcome the world, and attain to peace, love and joy in a Holy Spirit, which no lie can do.

68. What prophecy, puzzling to all commentators who have not believed our report, is hereby fulfilled before our eyes? *A.*—The Lord hath CREATED A NEW THING IN THE EARTH. Woman shall compass man. Jer. xxxi: 22.

69. How could this apply to the present, when it is spoken of as past, 2,500 years since? *A.*—There is no event recorded in history, to which it is known to apply, till our blessed Mother Ann descended into the depth of man's loss from God, and compassed both parts of manhood with wisdom and knowledge to rise out of it, into a state of incorruptible innocence, tested by fire, and into the glorious liberty of free sons and daughters of God.

70. Why is it spoken of as past? *A.*—Robert Young, a translator of Hebrew into English, says Hebrew writers often express the certainty of a thing taking place, by putting it in the past tense. There is an example in Luke i: 68, 69. Young's translation of the Bible contains many. He quotes many proofs, from other authors and the texts of Scripture.

71. Can you quote any saying of Jesus that alludes to the accomplishment of the aforementioned purpose, and at the same time implies a further work for the disciples of that day to perform? *A.*—Let your loins be girded about, and lamps burning, and be yourselves like unto men that wait for their Lord when he shall return from the wedding,

that when he comes and knocks, they may open to him immediately. Luke xii: 35, 36. Rev. xix: 7, 8, 9. Matt. xxv: 10.

72. What says the Spirit in Isaiah that alludes to the end of this travail? *A.*—The Lord hath anointed me to preach good tidings to the meek, to bind up the broken hearted, to proclaim liberty to captives, and the opening of prisons to the bound,—to proclaim the acceptable year of the Lord, and the day of vengeance of our God,—to comfort all that mourn. Isa. lxi: 1, 2. Read whole Chapter.

73. Did Jesus say this Scripture was fulfilled in the ears of the Jews, in the day he read it to them in their synagogue in Nazareth? *A.*—It is so written of the part that he read. But the day of vengeance was not included in that message. Luke iv: 16–21. But when woman's vessel was cleansed from the vile seed of the serpent, and the Bride (Syriac) of the Lamb had made herself ready for the Divine presence to inhabit and control, then was there a double praise and exultation from the vast multitude in heaven. Rev. xix: 3.

74. What is the cause assigned? *A.*—Because true and righteous are His judgments, Because He had judged the great harlot, who corrupted the earth with her abominations, and had avenged the blood of His servants from out her hands. And a second time they said

alleluia, and her smoke rises up to the age of ages. Rev. xix: 2, 3.

75. Does John say that great City, the holy Jerusalem is the Bride? Rev. xxi: 9, 10. *A.*—He does not. The holy City was prepared as a Bride, adorned; but the Bride prepared herself. Moreover the holy City of the Bride dispensation had its counterpart in the holy City of the Bridegroom Matt. v: 14 which was trod by the Gentiles forty-two months, or counting a day for a year, during the 1,260 years of prophecy of the Witnesses under mourning. Rev. xi: 3. In figurative language, it represents a system of life, complete in itself.

76. Can a follower of Christ who taught his disciples to love and do good to their enemies, delight in being avenged on those who have ill treated them, or even desire it? *A.*—Certainly not. The wrath of God is revealed from heaven against sin and all ungodliness. Not against creatures who may wish to be separated from their sins. We have the liberty to take as much vengeance as we please on our own sinful natures, by putting them to death on the cross, in obedience to the gospel.

77. How then should we understand the prayer to be avenged on those that dwell on the earth? *A.*—It was a prayer for that judgment work to begin among the inhabitants of earth, which would avenge their blood, by separating and

destroying the nature which caused them to sin, completely out of the soul,—the same work that we are privileged to be in. Where this is done, there can be no delight felt in the infliction of pain, but conversely, the whole desire will be to comfort, console and bless.

78. Are we told in Acts, that God has appointed a day in which He will judge the world in righteousness by a man whom He hath ordained, having given assurance unto all in that He hath raised him out from the dead? Ch. xvii: 31. *A.*—Yea, and the same speaker tells us in writing that the saints shall judge the world, which agrees with Daniel's statement, that judgment was given to the Saints of the Most High. I. Cor. vi: 2. Dan. vii: 22. See Secs. 23–26.

79. What does Jesus say on this head? *A.*—He says The Father judgeth no one, but hath given all judgment to the Son. He gave him authority to execute judgment because he is the Son of man. Jon. v: 22, 27.

80. What did Jesus reply to Peter, when he asked What shall be to those who had left all and followed him? *A.*—Jesus said to them, Truly I say to you, ye that have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, you also shall sit on twelve thrones judging the

twelve tribes of Israel. Matt. xix: 27, 28. Luke xxii: 29, 30.

81. Is this authority to execute judgment, given to all his victorious followers? *A.*—He that overcometh, I will give to him to sit with me in my throne, even as I overcame and have sat down with my Father in His throne. Rev. iii: 21. Here is Rulership and judgment promised to all who form the same character.

82. Did Jesus say While I am in the world I am the light of the world; also I am come a light into the world? Jon. ix: 5. Ch. xii: 46. *A.*—Yea; and he also said to his disciples Ye are the light of the world; a city which is set upon a hill, cannot be hid. Matt. v: 14.

83. What kind of light did he mean? *A.*—The light of truth, to live righteously. He that followeth me, shall not walk in darkness, but shall have THE LIGHT OF LIFE. Jon. viii: 12.

84. Did he say I must work the works of Him that sent me while it is day; the night cometh WHEN NO MAN CAN WORK? Jon. ix: 4. *A.*—Yea, and he also said The sun shall be darkened, the moon shall not give her light, the stars shall fall from heaven, and the powers of heaven shall be shaken, just previous to the appearing of the sign of the Son of man in heaven. Matt. xxiv: 29.

85. What sun is here spoken of? *A.*—The sun of Divine light and revelation, i. e. the Sun

of Righteousness. Matt. xiii: 43. And all the professed followers of Jesus who say that Divine revelation ceased with the death of the Apostles, and that the canon of Scripture is for ever closed, are witnesses against themselves that the Sun is darkened, and the night in which no man can work is upon them; as witnessed also by their confession of inability to keep the commandments of God.

86. What is here signified by the moon? *A.*—The natural genius of man, which shines by secondary, or reflected light, if at all. That is, by reflecting the light of revelation. When men who claimed a christian commission, ceased to obey the commandments of Christ, they taxed ingenuity to invent most absurd doctrines, inconsistent theories, and false dogmas to obscure the truth, both natural and revealed, and substituted wordy formulas of belief, and a lifeless ritual for bearing the cross. Matt. xvi: 24. Ch. xxiv: 24.

87. What are the stars that fall from heaven? *A.*—A star in symbolic language, signifies a Teacher of religion or of spiritual light. Dan. xii: 3. Num. xxiv: 17. They fall from heaven by ceasing to bear the cross of Christ and falling under the dominion of earthly appetites and passions, from which the true gospel of Christ liberates, and raises one above.

88. What are the powers of heaven referred to, that are shaken? *A.*—All systems of religion

invented by man, the same that are referred to in Heb. xii: 26, 27, that are to be removed. Rev. xx: 11. Men are overthrowing those clashing creeds and fictions of the night of ignorance, by the light of reason, aided by returning Day.

89. What assurance have we, that the darkest night of human ignorance, error and superstition is past, never to come again upon the enlightened portions of mankind? *A.*—We have the assurance of prophecies confirmed by history of the last two thousand years, and extending to the complete redemption of the human race from evil. Also the application of prophetic numbers to the general periods of history, and the revelations and promises given thru our own prophets.

90. What do Believers teach concerning the dispensations of God's work with man to redeem him from error? *A.*—There are four general dispensations. The first from Adam to Moses, called the Patriarchal. The second from Moses to Christ, called the Mosaic, or dispensation of the law. The third from Christ's first appearing to his second appearing, called the first Christian dispensation. The fourth is the present, from Christ's second appearing to the latest bounds of time, called the second Christian dispensation, the last dispensation of God's mercy to man.

91. What are their symbols? *A.*—The first is symbolized by the Lion, king of wild beasts, —the second by the Ox, a tame beast, —the third by a man, intelligent, mature, governing all,—the third by a flying Eagle; type of life in the Spirit. Rev. iv: 6, 7. Ezek. i. Ch. x. The whole of both Chapters.

92. What degree of the light of life was apportioned to each? *A.*—The degree of life and holiness that might be attained in each, was signified by Ezekiel's vision of waters issuing from under the temple. Ch. xlvii: 1–5. The first is represented by waters to the ankles. The second dispensation, by waters to the knees. The third dispensation by waters to the loins. Then, as one of our saints has testified, the work of God with man, began to hit the devil. One might still walk on the earth and find a measure of acceptance with God, or if he chose, swim clear of all encumbrance.

93. Is the reason why men's minds are so confused in their notions of what was taught by Jesus and his Apostles, because by attempting to mingle flesh and spirit, they have confounded two standards of justification, that of the law and that of the gospel? *A.*—We believe it is precisely so, and that by avoiding the cross of self-denial they have been unable to conform to either, according to their own confession of inability to keep the commandments of God and live without sinning.

94. What is the measure of the present dispensation? *A.*—At the fourth rise of the waters of life and holiness, which typifies the fourth dispensation of God's grace to man, they can no longer be passed over, walking on the earth,—they are waters to swim in or drown. Every weight of sin and earthliness must be cast off, in order to swim therein.

95. Is the gospel of Christ a savor of life unto life in all who obey it to the end of a carnal life,—and of death unto death in those who cleave to the carnal, which shuts out from an inheritance with the saints in light? II. Cor. ii: 16. *A.*—We are so taught, and have seen it verified. If the light which is in you becomes darkness, whether by heedlessness and gospel hardening, or by false reasonings to justify self-pleasing and self-willed ways, how great is that darkness! Matt. vi: 23. Luke xi: 34, 35.

96. Does darkness sometimes overshadow one that is in a travail, and tend to increase his or her concern? *A.*—Yea, often; but spontaneous states of which one is conscious, will pass away as they came. It is wilful blindness, and the darkness of insensibility, that we are warned to shun. This we have power to avoid, but not always the other. Those who overcome in the war with Michael, which is the war of the spirit against the flesh, love not their carnal life, till (its) death, (by

the cross.) Rev. xii: 7–11. Then they know true and everlasting joys and regale in a freedom and expansion of powers of which the earthly man does not conceive. There is no elevation they may not mount, even to the throne of God, and no heaven they may not cleave in their goings forth. No beatific delights, nor any good is withheld from them, because every tho't, act, will power and desire is controlled by the earnest wish, to do everything in accord with the will and law of the Eternal Parentage. I. Cor. ii: 9. Isa. lxiv: 4. Ps. lxxxiv: 11. Ch. xxxiv: 9, 10.

97. Can you repeat or sing an inspirational psalm of Zion, that applies to the present spiritual season? *A.*—

"O Zion, arise in thy glory and might,
For the day of redemption has come,
When the nations of earth look to thee
for a light
Which shall guide the wanderer home.
It shall shine far and near as the bright
morning sun,
And tho many its power oppose,
It shall cause the barren desert with
beauty to smile,
And the wilderness to bloom as the rose."

CHAPTER VII.

ARCHETYPAL WOMAN.

I am Ann the Word. In womanhood dwells the fulness of the Godhead bodily.—*Ann Lee.*

1. What sign did the Prophet see in heaven, after he had given a summary description of the work of the seventh trumpet? Rev. xii: 1.

A.—A woman clothed with the sun of Divine light and revelation,—crowned with twelve stars, signifying that she bears rule in heaven,—and having the moon under her feet, signifying, she is above all the powers of night, and its season with her is forever past. Isa. liv.

2. What was the meaning of this sign?

A.—i. It was a sign of the Divine, Eternal Mother in Deity. That is, our Holy Mother Wisdom, who came forth at the beginning and is ever with the Father as the Nourisher and Supporter of all His works. D. B. H. W. p. 188: 1-5. Prov. viii: 20-36. L. Ch. ii: 3. Wisdom is justified of all Her children. Jesus Anointed.

ii. It was a sign that the Divine Archetypal woman was coming in the flesh, under the sound of the seventh trumpet, to destroy the Serpent's seed, and complete the

foundation of redemption in both parts of manhood. And that the spiritual Bride would appear, and come forth and be seen. II. Esd. vii: 26.

iii. It was a sign of woman's emancipation from thrall, from bondage to sex and custom and human opinions, and of her elevation to the Priestly and mediatorial office, to reveal the Divine Mother Spirit to mortals as Jesus revealed the Father.

3. Is reference made to this devout consummation under the sound of the sixth trumpet? Rev. x: 4–7. *A.*—When John was about to write what the seven thunders spake, which are the voices of the seven spirits of God (in the feminine gender, and supposed to relate to the preparation of the Bride of the Lamb Ch. xix: 7,) he was told to seal up the sayings they spake, and not write them. Rev. i: 4, 19. Ch. iii: 1. Ch. iv: 5. Ch. v: 6.

4. What reason is given for this countermand, in the midst of things he was commanded to write? Rev. i: 19. *A.*—Because the time shall not yet be, to end the mystery. That is, under the sixth trumpet, the work was not complete. But in the days of the voice of the seventh Messenger, when he is about to sound, the mystery of God shall be finished, completed or ended, as announced the glad tidings, his servants, the Prophets. Rev. x: 6, 7.

5. Under what sign was this countermand given? *A.*—Under a sign of the returning spirit of prophecy, after it had ceased, and its Witnesses were killed toward the latter end of the sixth trumpet. He comes like the spirit of Elias, the forerunner of a new dispensation. Rev. xi: 7.

6. What evidence for this, appeares in the Record? *A.*—The Messenger referred to, came down from heaven after the slaying of the third part of men. His face was like the Sun, signifying primary light. A rainbow of promise was on his head, which means that the destroying flood was past. His feet, like pillars of fire, one planted on the earth, and the other on the sea, remind us of Paul's testimony; The day is revealed by fire. I. Cor. iii: 13.

7. What is meant by the sea? *A.*—In this place, it evidently means all that part of creation not included in heaven and earth, and hence HADES, the abode of departed natural spirits—those not purified. His message concerns the visible and invisible world; both the dead and the living. Rev. i: 18. I. Pet. iv: 5, 6. II. Tim. iv: 1.

8. When Esdras asked the Angel, Wherefore have I seen the man coming up from the midst of the sea? what was the Angel's reply? *A.*—Like as thou canst neither seek out nor

know the things that are in the deep of the sea, even so can no man upon earth see my Son, nor those that be with him, but in the day time. II. Esd. xiii: 51, 52. It here represents a state of being that was concealed from mortals.

9. Were the inhabitants of both worlds shut up in the darkness of Antichrist, and were both about to share in the glad tidings of emancipation from toils of error, and have a chance by change of season to sow to a harvest of joy and fruition in endless day? *A.*—Truly it was so, as has been declared by many Witnesses and proved by reasonable evidence and the facts of history. Jon. v: 25–29. I. Pet. iv: 8. Ch. iii: 18–20.

10. What else is signed out by the mighty Messenger? *A.*—His feet as pillars of fire, signify the refining fire that guards the eternal heavens from defilement. Mal. iii: 2, 3. Ch. iv: 1. All who pass to the eternal heavens from earth, or from the dwellings of the dead, must pass thru the great tribulation, that is affliction, and the baptism of fire. Rev. vii: 14. Acts xiv: 22. Matt. iii: 11, 12. Heb. xii: 29. Zech. ii: 5. II. Pet. iii: 10, 12. Dan. vii: 9–11. Isa. lxvi: 15, 16.

11. Was this fire prefigured under the law, by the fire of the altar? *A.*—Yea, and by the flaming sword that guards the way to the tree of life. Gen. iii: 24. As the fire of the

altar consumed the sacrifices placed thereon, so all earthly, carnal, and corruptible nature must be consumed from our spirits, before we can ascend pure and free to our eternal home in the heavens of glory. Rev. xv: 2. Isa. xxxiii: 14. I. Cor. iii: 13.

12. What is signified by the cloud? *A.*—The condensation of this Angel's atmosphere as he entered a less spiritual element, with which it could not mix, and the consequent veiling of matters that will be made clear to us after we have passed thru the refining process. Clouds of different heights, mark the divisions of super-incumbent strata of different densities, in the atmosphere. Rev. i: 7. Ch. xiv: 14. Dan. vii: 13. Matt. xxvi: 64.

13. In what action does he bear the aspect of a forerunner? *A.*—In the prediction he uttered of an important event to take place under the Messenger succeeding him; also as the bearer of dispatches to the Seer, to prepare him for a future work in the line of prophecy. Rev. x: 7–11.

14. To what does this action correspond in the order of events? *A.*—To the action of the Spirit of life from God that entered the Witnesses, and caused them to stand upon their feet, and not on any foundation of man. Rev. xi: 11.

15. When is a mystery finished? *A.*—When it is clearly made known it is finished, and ceases to be a mystery. To reveal, means to unveil.

16. What mystery of God did our Mother Ann make known to mortals who were seeking salvation and power over sin? *A.*—She revealed that God is as much Mother as Father, and proved in her own person, that woman is as truly authorized to pay the price, and to minister the power of salvation and eternal life, as ever man was, and therefore is eligible to the Royal Priesthood of Jehovah. Rev. v: 10. I. Pet. ii: 5, 9. Isa. lxvi: 13. Rev. xii: 1. Isa. liv.

17. How did she prove this? *A.*—By the same kind of evidence that Jesus gave. That is, by her works. Like Christ, her acknowledged Lord and head, she trod the winepress alone. Testimon. p. 227, 232. She was bro't into great consternation, and saw no Intercessor in mortal flesh on whom she might lean, or that could guide to the goal of her aspiration.

18. Did she then conclude that to struggle against the whole world, a false church, and the evil in her own nature was of no use, and surrender to the enemy? *A.*—Nay, not for a moment. On the contrary, she put more iron into her resolution, and with the Divine power thus drawn to her aid, wrought her own deliverance. Isa. lxiii: 3-5. Rev. xix: 15.

19. Please name some special achievements. *A.*—By the strength of her persistent desires and unconquerable spirit, she gained a present and everlasting salvation and emancipation from the errors, opinions, and customs of men bound by ancient tradition,—broke thru the barrier of earthly generation, which had bounded human attainments after the great transgression, till Christ came and ended it in his followers,—cast out the MAN OF SIN from her inmost sanctuary and burned all his belongings,—spoiled all of the Serpent's charms; cleansed her temple from all taint and trace of him and his seed, and made it a fit habitation for the Holy Spirit, the Bride of the Lamb. Rev. xix: 7.

20. What then did she do? Did she rest in the heaven of her own attainments, supposing she had done all that was required of her in achieving her own redemption? *A.*—Nay, she could not. She was taught in visions and revelations that her mission extended to all mankind. She was filled with an indescribable sympathy and desire to save souls, and engaged in that work with a zeal and ardor that no obstacles could defeat, nor trials abate.

21. How did the votaries of pleasure receive this new Messenger of the Covenant; this Exposer of sham and hypocrisy, who spoiled the wares of Babylon, and ministered eternal

life to all who would pay the price and take it? *A.*—As they did her Lord and Teacher, with deadly hate. They sought in various ways, and on many occasions, to take her life, chiefly by personal abuse. But she was so filled and shielded by Divine Power, that her enemies were never able to conquer her, nor quench her love for souls. See Note 6, L. Ch. VIII., 57.

22. What success did she have in her heaven appointed mission? *A.*—She communicated that love and power to others, preachers and laity, married and single, learned and illiterate, which caused them to forsake the honors, the treasures, the relationships, and self-pleasing pursuits of the world, to follow Christ and keep his commandments in the way she taught, till, by travail in the regeneration, they had overcome the world as Jesus overcame, and died to sin and self, as Jesus died on the daily cross. Matt. xvi: 24, 25, and five parallel texts. Gal. vi: 14. Phil. ii: 8.

23. Who was Ann Lee? *A.*—The Ann Lee of our communion, was by natural birth, a daughter of John Lee, a blacksmith. She was born in Manchester, England, February 29, 1736. She grew up without letter learning, and from childhood had to work for her own support. Landed in America, August 6, 1774. Ascended fron earth, at Watervliet,

N. Y., September 8, 1784, having gained a following of probably 2,000 converts.

24. What testimony is recorded of Mother's spiritual attainment, in the last year of her mortal life? *A.*—Sarah Barker, of New Labanon, N. Y., saw Mother in vision. She saw a bright spot on the top of her head, which gradually spread all over her, till she seemed to Sarah's sensation, to be clear glory, and as tho God who created all things dwelt in her.

25. What did Mother say, when Sarah related her vision? *A.*—She said It is a great gift of God. There is nothing in me to my knowledge, that is not of God. Testimon. p. 164.

26. Did Jesus say Beware of false prophets that come to you in sheep's clothing, but inwardly are ravening wolves? Matt. vii: 15–20. *A.*—Yea, and he also said Ye shall know them by their fruits. A good tree cannot bring forth evil fruit, neither can a corrupt tree, bring forth good fruit. Ver. 18.

27. What are we taught by the application of this principle? *A.*—That where we see the same fruits produced as were borne in the life and testimony of Jesus, THERE also, must be the same life that was in him.

28. Can you name one striking particular in which those who received Mother Ann's testimony bore like fruit to those who received

the testimony of Jesus, by the mouth of the Apostles? *A.*—And all that believed, were together, and had all things common. Acts ii: 44. And the multitude of them that believed, were of one heart and one soul. Neither said any that aught of the things which he possessed was his own, but they had all things common. Acts iv: 32, 34, 35.

29. What are some of the sayings of Jesus, fulfilled in this order of life, which worldly Teachers reject, or explain away? *A.*—Whosoever there be of you that forsaketh not all that he hath, he cannot be my disciple. Luke xiv: 33. Therefore be not anxious, saying what shall we eat, or what shall we drink, or with what shall we be clothed, for all the nations seek these things, and your heavenly Father knows that you need them. But first seek the kingdom of God and His righteousness, and all these shall be added to you. Matt. vi: 31–34. Luke xii: 29–31.

30. What is here meant by His RIGHTEOUSNESS? *A.*—It means the law of right doing, or of justice and equity. These things will not come without labor, in which all rightful heirs engage according to ability and talents. There is no caste but that of voluntary service rendered. Industry, is a law of the kingdom.

31. Does the kingdom of God and the kingdom of heaven mean one and the same thing, in

Scripture? *A.*—We believe they do. Both refer to the reign of God, or the reign of His holy ones, as opposed to that of the Beast, of the animal man. The kingdom of heaven, is the reign of the heavens in and by His Saints. God reigns in and thru them. He is their heavenly Father, and they are His Administrators.

32. How can we settle this question to a certainty? *A.*—Matthew is the only Evangelist that uses the term kingdom of heaven, which he does frequently, and where the other Evangelists report the same discourse, they use the phrase, kingdom of God, which is deemed by some a more comprehensive term. Compare Matt. xi: 11, Luke vii: 28. Also Mark iv: 11, Luke viii: 10, Matt. xiii: 11. Also Matt. v: 3, Luke vi: 20.

33. What did Jesus answer to Peter when he said Lo we have left all and followed thee? *A.*—As tho to prevent all chance for misunderstanding, Jesus said Truly I say to you, there is no one who has left houses, brothers, sisters, fathers, mothers, wife, children and lands, on my account and the account of the gospel, who will not receive a hundred fold now in this time, houses, brothers, sisters, mothers, children, lands with persecution (in lieu of a wife), and in the age to come, eternal life. Mark x: 28-30. Luke xviii: 29, 30. Ch. xiv: 20, 26, 27, 33.

34. The wiseacres of this world, who assume to know more than the Son of God, say these teachings are impracticable. How can they be carried out in daily life, as proved in practice for a hundred years? *A.*—Only in the order of a well organized community, which is the order of the kingdom of heaven, as exemplified in the Primitive Church, and in the organizations of Believers in Christ's second appearing. It is directly opposed to the avarice, ambition, pride, ostentation, covetousness, and unequal social conditions of the world.

35. In what respect is the organization of Believers in Christ's second appearing in advance of that of the Primitive Church? *A.*—The foundation of full redemption is now laid complete in both parts of manhood. The Archetypal woman having come, woman is made as free as man, rules her own sex with suavity and grace, and has an equal share with her brothers, in all honors, duties, rights and privileges.

36. What is supposed by some, to be the cause of the great apostacy from the order of the Primitive Church? *A.*—Some have tho't it was because woman had not travailed to her redemption, and gained her rightful place in the order of the church; consequently it was incomplete. I. Cor. xiii: 9, 10.

37. Does Mother Ann's testimony require the same sacrifices and self-denials that Jesus taught in his day? *A.*—Yea, precisely so, even to complete separation from the life of the world, total extinction of selfish desires, the final destruction of carnal affections, carnal relationships, and abolishment of undue attachment to earthly things. Matt. vi: 19–21.

38. Do these fetter and confine the creature to the rudiments of a carnal life? *A.*—Every one is a bundle of fibres, rooting fast to earthly conditions. Their renunciation is followed by the fruits of righteousness, peace, love and joy in a Holy Spirit. Ro. xiv: 17.

39. What more is said of the woman clothed with the sun? Rev. xii: 2. *A.*—She was travailing in pain to bring forth. Micah v: 3. Jon. xvi: 21. And she bro't forth a SON, A MALE (Gr.) who is about to rule all nations with a rod of iron.

40. What did this sign represent? *A.*—It represented in a figure, the labor of the Mother Spirit in heaven to bring forth the Spirit of the Truth in a male offspring or constituency, as illustrated in the male officered Church of Christ's first appearing. They are reckoned as one in the Anointed, Jon. xvii: 21, 22, and are promised the same authority over nations as the first born Son received of the Father. Rev. ii: 26, 27.

NOTE 3. We have been instructed that no spiritual gift ever comes from heaven to mortals, but that some one has had to labor for it. Apposite to this, one of Nature's gifted sons has said that No great truth is ever bro't forth into human nature, to become a power for uplifting humanity, till some one has suffered for it.

41. What sign of opposite character does the Seer describe in the same vision? *A.*—A great red dragon, having seven heads and ten horns, and seven crowns on his heads, standing before the woman to devour her offspring as soon as born. Rev. xii: 3, 4.

42. What did this monstrous form signify? *A.*—It signified the avaricious greed and murderous hate that rule man in his reckless disregard to Divine and natural laws. Ro. viii: 7.

43. Can it rule over creatures enlightened by the Spirit of God? *A.*—Not without their own consent. There is power in keeping the commandments of God, to shield all who adhere to them, from every foreign control.

44. What are the walls of Zion? *A.*—We are told from a high spiritual source, what is agreeable to sound reason, that the laws and orders of the gospel, punctually obeyed, are a wall of protection against evil within and without. They are a sure defence against all wild beasts that roam in the world. Zech. ii: 5. Isa. xxvi: 1. Ch. lx: 18.

45. Is the dragon a type or sign of the dreadful, irresponsible spirit of lies, lust and LAWLESSNESS, that works in the children of disobedience, and sows tares among the children of the kingdom? *A.*—It must be so, for Jesus says The enemy that sows tares is the devil. Matt. xiii: 39.

46. How did Jesus characterize the devil to Jews that were seeking to kill him? *A.*—Ye are of your father the devil, and the lusts of your father will do. He was a murderer from the beginning, and stood not in the truth, because truth is not in him. When he speaks a lie, he speaks from his own, because he is a liar and the father of it. Jon. viii: 44.

47. How came this baneful spirit into heaven? *A.*—He came in thru the spirit of man. Heaven is heave-n, a heaved or lifted up state of the inward man. The Seer who describes these things, was in the Spirit. Rev. iv: 1, 2. Hence he saw them in the highest or lifted up things of the human spirit, where they blend with the Spirit that comes down from above.

48. Do the Prophets speak of heavens that shall perish and vanish like smoke? Ps. cii: 25, 26. Isa. li: 6. Ch. lxv: 17. Matt. xxiv: 35. II. Pet. iii: 10–12. *A.*—Yea, those heaved up from the earthly man, with whom, according to the allegory and human experience, the enemy got in his work in Eden, when he devoured the true speech of the

woman and spit back in her face a lie. Gen. iii: 4. These must be the heavens to which the dragon found access.

49. Has this spirit of falsehood, enmity, jealousy, and murderous hate, been mixed with the religious element of the human mind from the earliest period of history to the present day? *A.*—So history testifies, but with exceptions. Buddhists were forbidden to take life, and the testimony is, that they never persecuted.

50. Can a true disciple of Jesus persecute? *A.*—Never. But the meek and unresisting followers of the Lamb of God have been accounted as sheep for slaughter, ever since the purest and best of men was barbarously scourged and mockingly crowned with thorns. Jon. xix: 1–3. Ch. xvi: 2. Zech. xi: 4, 7. Ro. viii: 36. Ps. xliv: 22.

51. How was this state of things terminated? *A.*—War arose in heaven, the highest elements of the spirit of man. Michael, the great Prince, who stands for the children of the beloved people, Dan. xii: i, fought and his messengers,—and the dragon fought and his messengers, i. e., slaves, and were not strong, neither was their place found longer in heaven. And the dragon was cast out into the earth, and his minions were cast out with him. Rev. xii: 7, 8.

52. What announcement was made immediately after this? *A.*—Now has come salvation and power, the kingdom of our God and the authority of His Anointed. Because is cast down the accuser of our brethren, who accused them before God, day and night.

53. Does this show that a warfare in spirit, against the evils in our own heart, represented by the dragon, must precede in us, salvation, power over temptation, the reign of God, and the authority of His Anointed ones? *A.*—Truly it does. For the kingdom of heaven is invaded, and the strong take it by force. Matt. xi: 12. Or as Luke says The kingdom of God is preached, and every one forcibly presses into it. Luke xvi: 16.

NOTE 4. Both Matthew and Luke use the feminine article and pronoun for the kingdom, here and in other places. Has this no more than a mere literary significance? Woman is the home maker, and the kingdom of God is the home of the children of God.

54. Were those to whom the Law and Prophets were given, in a mixed state of good and evil, light and darkness, till Christ brought into the world a higher law and perfect standard of righteousness for people to live by? *A.*—It is evidently so, both from the testimony of the Prophets, and the records of history. They could not be otherwise. Their state is illustrated in the parable of the tares.

Matt. xiii: 24–30, 36–41. Heb. x: 1. Ch. xi: 40. Ro. i.

55. Must the separation between these opposing principles be made in the heart, to be effectual, by weeding out the tares, and casting out the cause of them so quickly as to prevent further sowing of the same? *A.*—So our gospel teaches. The heart is the governing part. 'Tis the heart the hand doth wait for. When the heart is perfectly pure, having been cleansed by the Word, it will send forth only pure tho'ts, pure words, and pure actions. Make that which is within the cup, or the fountain clean, that the outside, and the stream may be clean also. Matt. xxiii: 26. Luke xi: 39, 40. Matt. xv: 19. Ch. v: 28. Mark vii: 21, 22. Jer. xvii: 9.

56. Does this warfare continue in the travail of regeneration, till the creature gains complete victory over the beast and his image, and the number of his name? *A.*—Such is the experience of the free woman's seed, who keep the commandments of God and have the testimony of Jesus.

NOTE 5. We testify what we do know, having seen and heard, and fought to victory in these battles.

57. How do the victors overcome in this warfare? *A.*—By the blood, which is the life of the Lamb; innocent, gentle, chaste and harmless in conduct; and by the word of

their testimony for the truth and against evil within and without. Rev. xii: 11.

58. Is this testimony the sharp sword that goeth out of the mouth? Rev. i: 16. Ch. ii: 16. *A.*—It is so, when accompanied by the cross of Christ against the evils it condemns. And they loved not their selfish, sensual life till death, its death by the cross. They crucified it as Jesus did. Phil. ii: 8. Heb. xii: 2. Matt. xvi: 24, 25. Mark viii: 34, 35. Luke ix: 23, 24.

59. Is the testimony of truth that slays evil in the heart and destroys evil practices, when borne by those who live it, THE TESTIMONY OF JESUS, by which creatures are cut off from the carnal life, reaped from the world, and slain to the enmity of the serpent, and to the sins of the flesh? *A.*—Yea, truly it is. It is produced in the creature by faith in the truth, in the word of God, and its first use is to slay evils within, by an honest confession before a Witness or Witnesses as has been set forth. It is our battle axe and weapons of war till we conquer every evil that besets us.

60. Is this testimony the sharp sword that goeth out of the mouth of the victors, wherewith to smite nations and bring them into the knowledge and obedience of Jehovah, and of His Anointed messengers? *A.*—Truly it must be so, for it is written in the Prophets

concerning Messiah, the righteous Branch, He shall smite the earth with the rod or word of his mouth, and with the breath or spirit of his lips shall he slay the wicked (inventions of men). Isa. xi: 4. Eccl. vii: 29. Ps. xcix: 8. His name is called THE WORD OF GOD. Rev. xix: 13, 15, 16, 21.

61. What language of like import, does the Apostle use concerning the MAN OF SIN? *A.*—Then will be revealed the LAWLESS one, whom the Lord will consume with the Spirit of his mouth, and bring to nought with the shining forth of his presence. II. Thess. ii: 8. Crit. trans.

62. What does the Old Testament say of the power of the tongue? *A.*—Death and life are in the power of the tongue. Prov. xviii: 21. Grievous words stir up anger, but a soft answer turneth away wrath. Ch. xv: 1. There is that speaketh rashly like the piercings of a sword,—but the tongue of the wise is health. Ch. xii: 18.

63. What is said of the wicked tongue? *A.*—Thy tongue deviseth mischief like a razor, working deceitfully. Ps. lii: 2. And their tongue is a sharp sword. Ps. lvii: 4. War was in his heart. His words were softer than oil, yet were they drawn swords. Ps. lv: 21. They set their mouth against the heavens, and their tongue walketh thru the earth. Ps. lxxiii: 9.

64. Can we be justified, and obey the law of love, and have the truth to fight for us, if we turn this little weapon against each other, to wound, or chafe, or belittle the character of any fellow pilgrim on life's journey? *A.*—Nay. We cannot follow Christ and take delight in afflicting others, nor in aspersing their character and motives. That is the dragon's service, against which, the children of the free woman wage war.

65. What says the Apostle James about bridling the tongue? *A.*—If any one among you thinketh to be religious and bridleth not his tongue, but deceiveth his own heart, that one's religion is vain. James i: 26.

66. How does he characterize the unbridled tongue? *A.*—The tongue is a fire, a world of injustice; * * * All kinds of wild beasts have been tamed, by the nature of man, but the tongue, no man can tame. Unrestrained, it is an evil full of deadly poison. Jam. iii: 5–12.

67. Is it from the tongue that all this evil or good proceeds, or from the heart that moves the tongue? *A.*—O broods of venomous serpents! How can ye, being evil, speak good things? For out of the abundance of the heart, the mouth speaketh. The good man out of his good treasure, bringeth forth good things. The evil man out of his evil treasure, bringeth forth evil things. Matt. xii: 34–37.

68. What is the Christian rule of private judgment? *A.*—Judge not according to appearance, but judge righteous judgment. Jon. vii: 24. We should judge our fellow beings as we would wish to be judged in like circumstances. That is, justly, and with kindness in our hearts. For with what measure ye mete, it shall be measured to you again. Matt. vii: 2. Luke vi: 37.

69. Is the tongue the index of the heart? *A.*—It certainly is, and when the heart is pure, it will not send forth envy, jealousy, deceit nor detraction.

70. What does our inspired psalmody teach us on this subject? *A.*—

May I softly walk and wisely speak,
Lest I harm the strong or wound the weak,
For all those wounds I yet must feel,
And bathe in love until they heal:
Why should I carelessly offend,
Since many of life's joys depend
On gentle words and peaceful ways,
Which shed such brightness o'er our days.

CHAPTER VIII.

The Woman's Seed, Who Crush the Serpent's Head. Gen. iii: 15.

1. What may we understand by the seven heads of the dragon? *A.*—That he assumes many characters and forms to deceive, and is native in them all. It may also refer to the seven spirits of darkness, which attend the spirit of uncleanness that is permitted to re-enter and dwell in a person from whom he has been cast out. Matt. xii: 43–45.

2. What of his ten horns? *A.*—These signify antagonism,—ten of them, an utterly hateful, contentious and quarrelsome nature. Ten in some connections signifies completeness, as ten fingers, ten toes, ten kingdoms, ten commandments.

3. Do the seven horns of the Lamb mean the same? Rev. v: 6. *A.*—A horn in a good connection, signifies power, strength. In the character of the Lamb, they signify so many powers, or channels for good, and nought for evil,—so many distinct channels for the manifestation of love and light, because such is their substance.

4. What other names does the Seer apply to the dragon? *A.*—That old serpent, called the Devil and Satan, which deceiveth the whole habitable world. Rev. xii: 9.

5. Can you define the meaning of these several appellations? *A.*—Satan is a Hebrew word that means an adversary, an opposer. Jesus on one occasion said I saw Satan as lightning, having fallen from heaven. Luke x: 18. The Jewish hierarchy, tho heaven ordained, became Satanic and fell from heaven, before it was destroyed, and its authority abrogated, as history shows.

6. What is the meaning of Diabolos, the Greek word for devil? *A.*—It means a false accuser, a backbiter, slanderer, detractor, calumniator. The serpent is a symbol of the lust of the flesh, lust of the eyes, and pride of life. To practice these evils, is to worship the beast, and serve the dragon element in human nature. Rev. xiii: 4, 8.

7. Rejoice ye heavens and those tabernacling in them. Who are those tabernacling in the heavens? Rev. xii: 12. *A.*—Those who were victorious in the battle between Michael and the dragon, i. e., between spirit and the flesh. A tabernacle is a movable habitation, and signifies those who are in a state of transition, or transformation from earthly to heavenly life.

8. May this include those living in the temporal body, as well as the departed? *A.*—Certainly it may. If we can be caught up into the air in spirit, while living in our temporal bodies, I. Thess. iv: 17, we can also dwell in heaven while in our temporal bodies till time arrives to abandon the temporal for the eternal. The Apostle says Our citizenship (POLITEUMA) begins in heaven, whence also we look for a Savior, the Lord Jesus Anointed. Phil. iii: 20. Crit. trans.

9. Did Jesus preach that the Kingdom of heaven was to come on earth, and teach his disciples to expect, pray and work for that condition? Luke ix: 27. Ch. xvii: 21. Ch. xi: 2. Matt. vi: 10, 33. Ch. xvi: 28. Mark ix: 1. *A.*—Yea, truly; and when his disciples were baptized into a Holy Spirit which made them of one heart and one soul, and every one desired to devote his life, abilities and possessions for the good of the whole, they had found it and entered therein. Luke xvi: 16. Acts iv: 31–35. Ch. ii: 44, 45.

10. Is this where the sharpest contention was, for the Kingdom of God and the authority of His Anointed to become established? *A.*—Yea, here on earth the hardest battle is fought and won between spirit and flesh, or between Michael and the dragon, for here the dragon is strongly intrenched in the nature of the flesh, and in earthly governments, and

systems of religion, so called. Luke iv: 6. Rev. xiii: 2, 7, 8.

11. What did Mother testify concerning the war of Michael, soon after a powerful warring meeting? *A.*—Mother looked upon sister Janet and said, Janet, do you love the war? Yea, Mother, answered Janet. Mother said Well, Michael and his angels, and the dragon and his angels are at war, and those who have part in this war, shall have part in the first resurrection. Testimon. p. 252.

12. What became of the offspring of the woman, which the dragon sought to devour, by destroying their bodies and taking away their right in the earth? Jon. xv: 20. Ch. xvi: 2. Acts iii: 15. Ch. vii: 59. Ch. viii: 1–3. Ch. xii: 2. *A.*—They were caught up to God and His throne, where they could exercise the authority of Judge and Ruler over all below them. Rev. xii: 5.

13. Can you quote from the Record, other evidence of this? *A.*—The King of kings and Lord of lords promised, To him that overcometh, will I give to sit with me in my throne, even as I overcame and have sat down with my Father in His throne. That is, above all other thrones, dominions, principalities and powers in this and the spirit world, in earth and in heaven. Rev. iii: 21. Ch. xix: 16. Ch. xvii: 14. Eph. iv: 8–10.

14. What is the earth that receives the dragon when the war of Michael and the Lamb, casts him and his minions out of heaven? *A.*—It is the earthly man, who worships the beast and his image, as all those do whose names are not written in the book of life of the Lamb, by doing his works. Rev. xiii: 8.

15. Did the presence of the dragon in heaven, signify his absence from earth? *A.*—It did not, for he is present in more or less degree, everywhere his works are carried on. So long as men required bloody sacrifices to atone for their sins, it was a sign that they retained the dragon element in their disposition.

16. Is the visible world a type or figure of the spiritual? *A.*—God formed the natural creation as a shadow, to prefigure the things which are durable and eternal. D. B. H. Wis. p. 298. Ro. i: 20. The ritual law was called a law of types and shadows, because it was typical of things in the heavens and in the spirit of man. Heb. viii: 5. Ch. ix: 23. Ch. x: 1.

17. Is this the reason why the tabernacle service is called warring a warfare? Num. viii: 24, 25. Marg. *A.*—Yea, and the same opposing element is complained of by the Apostle, as the evil always present when he wished to do good. It kept him in continual conflict between the law in his mind, and inclination in his members. The law could

not remove it, but made it evident. The gospel of Christ in Mother, consumes it away. Ro. vii: 5, 21-24.

18. Is this the secret cause of wars and hatreds among mankind? *A.*—Without reasonable doubt it is. The Apostle says Whence come wars and brawls among you? Come they not hence, even of your lusts (or pleasures) that war in your members? James iv: 1.

19. Does this evil spirit form any part of the true man which God created in His likeness? *A.*—This question has been asked and answered in a different form. See L. Ch. I, Secs. 16, 17, 26. But for confimation, will give another answer. Jesus says When the unclean spirit has gone out of a man, (thus implying it is no part of real man), it walks thru dry places, seeking rest and finding none. Luke xi: 24-26.

20. Why could not this giant evil be removed without waiting for the harvest? *A.*—Because it was so intimately blended with human nature, that it was propagated by natural generation, and could only be extracted by total abstinence from those works, and crucifying all affections that lead thereto, as Jesus did. II. Esd. iv: 28-30, 36, 37.

21. Why was not man permitted immediately to take this remedy, or, as it is written, put forth his hand and take of the tree of life,

and eat and live forever? Gen. iii: 22. *A.*—Because to have cut off generation at the start, before the harvest had time to mature, would have defeated the purpose of sowing, and have given the victory to the adversary. Matt. xiii: 28, 29.

22. What was the purpose of the natural Creation, as set forth by the spirit of prophecy? *A.*—A nursery for the production of beings in the image and likeness of their good Creator, wherewith to form an eternal heaven of spiritual life, light, love, liberty and transcendent beauty, in which should be manifested the ever unfolding perfections of glorious Deity.

23. Does the sowing and planting of seed imply an expected harvest? *A.*—Yea, truly. And all seeds demand time between sowing and reaping. The natural creation is formed on so vast a scale, that it demanded many generations of men, to bring all the elements and seeds sown in it, to maturity and fruition. II. Esd. iv: 35, 36.

24. What is the highest fruitage possible for Creation to produce? *A.*—Undoubtedly, it is the perfect Sons and Daughters of God, free and pure, without mar, stain, fault, nor cause for rebuke. II. Esd. ix: 18–22.

25. Were there sons and daughters of God in the world before Christ came? *A.*—There

were sons of God and daughters of Zion, but only in a shadowy and typical degree, or as it were in embryo. It is written of them All have sinned and come short of the glory of God. Ro. iii: 23. Ch. v: 12. The Law was added on account of transgression, till the Seed should come, whose are the promises of eternal redemption. Gal. iii: 19.

26. What is a seed? *A.*—A seed is an organized product of a living body, containing the properties of that body in a concentrated form, neither male nor female but possessing the power of both, and capable in suitable conditions, of producing another body like its parent, by which its own organization may be multiplied to hundreds of thousands.

27. To whom were these promises specifically made? *A.*—To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ. Gal. iii: 16. That is, the Anointed.

28. Does the Apostle say They who are of faith are the children of Abraham? Gal. iii: 7. *A.*—Yea, because Abraham believed and obeyed, the word of God to him. His literal descendants were the earthly mold carefully tended, and hewed and scored by the prophets, for many generations, in which the seed or Divine word was sown, till it produced a crop

of faith. Hos. vi: 5, 6. Matt. xxi: 33–41. II. Esd. ix: 18–22.

29. What is faith? *A.*—Faith is the basis of things hoped for; the evidence of things unseen. Heb. xi: 1. Faith is spiritual vision or perception. Faith is spiritual trust, confidence, belief, which draws power Divine to our aid. Faith is a gift of God, which enables its possessor to accomplish whatever his or her spiritual state requires, by looking inwardly for help which comes to all who seek aright. Eph. ii: 8. Matt. xvii: 20. Ch. vii: 7. Mark xi: 24. Ch. ix: 24. Luke xvii: 6. Faith is loyalty; fidelity to trust. Luke xviii: 8.

30. In whom did the harvest of the seed sown in the posterity of Abraham, produce their highest fruit? *A.*—We are instructed by Divine and human wisdom that the best qualities of human nature, and the clearest demonstration of the properties and power of faith, reached their highest development, and first germinal concentration for the purpose of reproduction in the race, in Jesus of Nazareth, treated of in L. Ch. IV.

31. How can we receive this faith that produces fruit to eternal life? *A.*—Faith cometh by hearing, and hearing by the word of God, spoken by His messengers. Hence by earnest, persistent prayer, and practicing what the true messengers teach. Faith is

nourished by good works. Ro. x: 17. Matt. vii: 7–12. James ii: 14.

32. Is the spirit of the dragon in the people, before it can get into their government, into their religion, and into heaven? *A.*—It is so every time. If it were not in Rulers, it would not be in their government. If it was not in the spirits of men and women, it could not be in their religion, nor in any heaven constituted of human spirits.

33. What useful lesson may be learned from this? *A.*—That all who wish to be rid of the presence and influence of this hurtful spirit, must cast him and his works out of their own heart, in the way that Mother's gospel teaches. That is, by confessing and forsaking.

34. Must the spirit of the free woman, also be in human spirits, before she can dwell at home in their heaven or society? *A.*—We think this proposition cannot reasonably be denied.

35. What is said further of the woman, whose presence makes day perpetual, wherever she is? *A.*—She fled into the desert, where was a place prepared of God, that they might nourish her there 1,260 days. Rev. xii: 6. Zech. xiv: 6-9.

36. To what periods of time mentioned elsewhere, does this period correspond? *A.*—To the 1,260 days that the Witnesses prophesied,

clothed in sackcloth. Rev. xi: 3. Ch. vi: 12. By reckoning each month as 30 days, it corresponds to 42 months during which the beast was suffered to practice authority given him by the dragon. $42 \times 30 = 1260$. Ch. xiii: 2, 4, 5.

37. What other contemporaneous event, is reckoned by months? *A.*—The holy City of the Bridegroom was trod by the Nations, 42 months. Ch. xi: 2. They did what Daniel said of a little horn or kingdom that came up last among the kingdoms of the beast, namely; scattered the power of the holy people, and CAST THE TRUTH DOWN TO THE GROUND. Dan. viii: 9–12.

38. What are we to understand by the holy City of the Bridegroom? *A.*—The system of Christianity taught by Jesus and his Apostles. The 42 months, according to a rule of interpretation which makes each day stand for a year, represents 1,260 years, and history proves this interpretation correct.

39. Why is the period of two of these events denoted by days, and that of the other two by months, when all refer to one interval of time? *A.*—The moon is the declared ruler of night, Gen. i: 16; hence the time of those in spiritual night, is computed by lunations, or months. Jon. ix: 4. The periods denoted by days, allude to DAYS OF ATONEMENT, Lev. xxiii: 27–32, and pertain to the kingdom of

everlasting light introduced by the Holy Spirit on the day of Pentecost,—also to the preservation of its seed in the earth, till all preparations were sufficiently matured by the growth and travail of Creation, for the Son of man to come in his glory. Matt. xxv: 31. Mark viii: 38.

40. What does an Apostle say is the glory of man? *A.*—Woman is the glory of man. I. Cor. xi: 7.

41. When the dragon saw that he was cast into the earth, what did he do? *A.*—He pursued the woman with whom he had been unable to form acquaintance in heaven. Rev. xii: 13.

42. How could he pursue the woman in heaven while he was in earth? *A.*—She had taken up her abode in a vessel of her own likeness on earth, the REMNANT OF HER SEED, who keep the commandments of God and have the testimony of Jesus. Rev. xii: 17.

43. Was Mother Ann Lee, the vessel chosen to receive and reveal that Divine character? *A.*—All the Prophets, Seers and Teachers of our order so affirm, and their works have proved that they were taught by a Holy Spirit of truth in which is no lie. Jon. xiv: 26. I. Jon. ii: 27.

44. We have been asked, Where do you find Ann Lee's name in Scripture? What do

Hebrew scholars say concerning a text in Zechariah iv: 7? *A.*—We are told that the last part of the verse, will bear this rendering; HE SHALL BRING FORTH THE HEAD-STONE, SHOUTING ANN, ANN LEE. Ann in Hebrew, means in English *grace*, mercy or help. Our Mother is all three.

45. Was Zerubbabel, who built the second figurative temple, after his people were liberated from Babylon, the young man who propounded for a thesis to the king of Persia, that women and truth are strongest, and defended it so successfully, against competitors, that the king and all the people accorded to him the victory? I. Esd. iv: 13–41. *A.*—Yea, and Mother Ann by identifying her life with THE TRUTH, and rejecting all blandishments of the Serpent, gained knowledge to compass man with the power of a present and everlasting salvation. She thus became the HEAD-STONE of the second gospel temple, the first having been destroyed by scattering the power of the holy people, during the reign of the beast. Rev. xiii: 5–7. Dan. xii: 7. Jer. xxiii: 1–4. Ch. xxxi: 3, 4, 12, 13, 22, 23. Ch. xxxiii: 16. Micah iv: 1–13. Isa. liv: 1–17.

46. What did Father William and Father James, two of Mother's most efficient helpers and Apostles, testify concerning her? *A.*—Mother is that very woman which John the

Revelator spoke of, clothed with the sun, having the moon under her feet, and on her head a crown of twelve stars. Lucy Wight.

47. Could the Divine Mother be seen in Ann Lee Anointed, as the Father was seen in Jesus Anointed? *A.*—So we believe, and for the same reason, namely: Because the Divine Mother worked in her to produce like fruits as Jesus produced by the aid of the Father. Jon. v: 86. Ch. xiv: 9, 10.

48. How did the woman escape, when pursued by the dragon? *A.*—There were given to the woman, the two wings of the great Eagle, that she might fly into the wilderness, unto her place, where she is nourished for a time, times and half a time, from the face of the serpent. Rev. xii: 14.

49. What is here signified by the wings of the great Eagle given to the woman that she might fly? *A.*—It means the mighty uplifting and sustaining power of God that goes forth thru the Eagle seen within and around the throne. Rev. iv: 6, 7. Exod. xix: 4. Deut. xxxii: 11, 12. Isa. xl: 31.

50. It has been sagaciously suggested that the wings of the Eagle, signify serenity, strength and swiftness. What can you say to that? *A.*—Mother Ann possessed these qualities in an eminent degree, combined with Eagle like boldness in declaring the truth, ever conscious of the power which possession of truth brings.

51. How was this? *A.*—She had already subdued her inward foes, in the face of all the opposition that death and hell, and a church confessedly without power over sin, could array against her, and she felt assured from the eternal heavens, that no enemies without would be permitted to defeat her God ordained mission, and they did not. Isa. liv: 15, 17.

52. What event in Mother's life corresponds to the foregoing prediction? *A.*—After having been delivered from many perils of persecuting anger, stirred up by her fearless testimony against the sins of the flesh in England, she was directed by revelation to come to America, whose chosen emblem is the Eagle.

53. Can you relate some particular circumstances of Mother's coming to America? *A.*—When Mother opened her revelation to the little flock of which she was the Leader, they had a joyful meeting, and danced all night. All who felt a gift of God in their souls to come, had liberty to do so.

54. What was the next move? *A.*—Mother sent a brother to find a vessel to embark in. He returned and reported that he had found one that was condemned as unseaworthy. The ship *Maria*, Captain Smith, of New York. Mother said God will not condemn it, when we are in it.

55. What remarkable incident occurred soon after they started, which changed the Cap-

tain's mood from vehement opposition to favor? *A.*—They embarked on the nineteenth of May, and it was not long before they greatly offended the Captain, by going forth in their peculiar manner of worship. He threatened to throw them all overboard, if they attempted the like again. Testimon. Christ's First and Second Appearing p. 621.

56. How did they treat this usurped authority over conscience? *A.*—They heeded not the threats of man, but obeyed the inward monitor. As the Captain assayed to put his threat in force, the vessel sprang a leak, by the loosening of a plank, between wind and water, and all hands had to pump for dear life.

57. Did Mother's little company assist at the pumps? *A.*—Yea, and Mother said Captain, be of good cheer! Not a hair of our heads shall perish. We shall all arrive safe in America. I just now saw standing by the mast, two bright Angels of God, thru whom I received this promise.

58. Had the Captain already given out word from the appearance of the situation, that they must all perish before morning? *A.*—So the historian records. It was during a storm, and shortly after the cheering promise just related, a large wave struck the vessel with such violence, that the loose plank instantly closed in its place. T. C. F. S. A. p. 622.

59. What view was taken of this incident, by all on board? *A.*—It was viewed as a remarkable interposition of Divine Providence. The Captain gave the little band of eight souls, full liberty to worship God as they chose, and treated them with kindness and respect during the remainder of the voyage. And the earth opened her mouth and swallowed the flood.

NOTE 6. I have been informed that the Captain afterward said, Had not that remarkable people been with me, I should have sank in the sea, and never have seen my native land again. I would not be afraid to sail thru hell-gate with them at any time. Abigail Bishop. A report has come to us from one not of our people, that when the sailors attempted to take hold of the Believers, to execute the Captain's order, their hands fell down, and they were unable to do anything. It put them in fear, and caused them to show respect. Our informant was wife of a railroad president, stopping at Alfred, Maine. She was told it when a girl, by her grandfather who was a boy on that vessel, and she had many times pondered on the strangeness of the circumstance and the people, but never knew who, nor what became of them, till her visit to Alfred Believers.

60. Have we seen in L. Ch. VI., that the flying Eagle is the fitting symbol of the fourth dispensation in which all earthly attachments are abolished, because it is without visible earthly support? *A.*—Yea, and for its superior strength, also, it seems pre-eminently befitting the character and agency of Mother

Ann in introducing this dispensation, that she is represented as borne on Eagle's wings, above the power of the dragon, to her appointed place.

61. What vision did Mother relate of her own, concerning her use of wings? *A.*—She said I saw a great gulf fixed between God and the world of mankind. And I had two great wings given to me, and my work was to go up that gulf and fan it away.

62. How did she perform this mission? *A.*—She said very joyfully, I did go up that gulf and did fan it away with my two great wings, so that poor lost souls could come to God. Testimon. p. 183. This was emblematic of the work she wrought in this and the spirit world.

63. What became of Mother's little flock in America? *A.*—They had to separate and go their several ways to find employment, whereby to earn their support, while Elder John Hocknell went back to England to sell his property there, and bring over his family.

64. What did they do when Elder John returned from England? *A.*—In 1776, they gathered and settled in a literal wilderness, surrounded by primitive forest, seven miles northwest of Albany, N. Y., and there remained concealed from the face of the serpent for a time, times and half a time. For three or four years they made no public demonstration.

65. Did they enjoy perfect liberty of conscience in the forest? *A.*—They did, complete, except, if it be an exception, in the matter of preaching their faith to the world. Their honest Dutch neighbors were kindly disposed, but cared not for their religion, and they gained but one convert, a woman named Nellie Vedder, till the Spring of 1780.

66. When was the first public testimony of our gospel, preached in America? *A.*—On the memorable dark day, May 19, 1780, the sixth anniversary of their embarkation in England. It is estimated that in a little more than four years, more than fifteen hundred people in various parts of New England and eastern New York, embraced the testimony.

NOTE 7. It is on record that some one asked Mother what was the cause of the preternatural darkness of that day. She answered substantially, that it was the day when Pharaoh's host arose and came to judgment. Carnal reason in the blindness of self-conceit, may scoff at the bare mention of a spiritual cause for that phenomenon. But if human wisdom were to account for it on natural principles, which it has not been able to, it would not disprove Mother's statement, since natural causes have spiritual causes back of them, and are invariably secondary. The Spirit in Ezekiel says to Pharaoh, When I shall put thee out, I will cover the heaven and make the stars thereof dark. I will cover the sun with a cloud and the moon shall not give her light. I will also vex the hearts of

many people when I shall bring thy destruction among the nations, INTO COUNTRIES THOU HAST NOT KNOWN. Ezek. xxxii: 7-9. It may be tho't that the foregoing was fulfilled in the conquest of Egypt by Babylon. But that was only partial, or in the letter. The allusion to the bright lights of heaven, seems to carry with it a spiritual meaning also, fulfilled in the final judgment, which separates good from evil and commences a new life on the spiritual plane.

67. What did the dragon do when the woman fled? *A.*—He cast out of his mouth, water like a river, that he might cause the woman to be borne or carried away by the river. But the earth opened her mouth and drank in the river. Rev. xii: 15.

68. Was the Seer told that the waters where the whore sitteth, are peoples, nations, and multitudes? Rev. xvii: 15. *A.*—Yea; and a river is sometimes used to represent a people, as the river of Egypt, the river of Babylon. After Mother Ann's departure, Europe poured out armies like a river, to destroy American freedom. Isa. viii: 7.

69. How did the battle for liberty terminate? *A.*—The earthly man, fighting for political rights, with the assistance of the French Nation, whose Rulers wished to cripple the English Nation, drank in, or captured two entire armies, and those who were not killed nor captured, withdrew. The earth drank in the flood.

70. Was there a great change wrought in the sentiments of the people in America, during the war? *A.*—The change in favor of supporting natural rights and liberty of conscience, and the weeding out of tories strongly attached to old customs and institutions, effected a greater revolution in opinions, and loosening from false beliefs, than the revolution in national policy.

NOTE 8. "Bah," said Napoleon the Great to Lafayette,—"Your American Revolution was but a small affair." "Sire, it was the greatest affair in history," answered Lafayette. "But your battles and your armies were very wretched affairs at best," urged the Emperor. [True too.] "It was not a war of *armies*, but of IDEAS," answered the Marquis, gravely and earnestly. —J. M., in *Independent*.

71. Did this loosening from old time errors and traditional beliefs, prove favorable to the reception of Mother's message, toward the close of the war? *A.*—Very greatly so. The same binding causes made the ground so flinty in England, that after the excitement of the first upheaval of the crust wore off, it would not take the seed. This is why Mother came to America.

72. What reward accrued to France, for her generous assistance to liberty loving America? *A.*—The shock of a political earthquake, by which a tenth part of the City (Mystic Babylon) fell, destroying the ancient nobility,

Rev. xi: 13, bursting asunder the chains and fetters of ages of superstition and misrule, and setting her people on the march toward freedom and the light of day.

73. What did the dragon do next? *A.*—He was angry with the woman whose light he had failed to quench, and HE WENT AWAY to make war with her seed, who keep the commandments of God, and have the testimony of Jesus.

74. Does this prove that Christ had appeared a second time on earth to those who were looking for him? Heb. ix: 28. *A.*—We believe it does. The offspring of the Spirit of Truth in Christ's first appearing, had been caught up to the throne of God. The Witnesses that remained to testify, had been overcome and killed by the beast. Rev. xi: 7. After this, no people on earth kept the commandments of God, nor had the testimony of Jesus, till the spirit of life from God, entered into the Witnesses. Ch. xi: 11.

75. Can any one keep the commandments of God and have the testimony of Jesus, without the spirit of Christ? *A.*—Without me ye can do nothing. Jon. xv: 5.

76. Did Mother Ann revive the testimony of Jesus and keep the commandments of God in the midst of people opposed to both, and in the midst of church people who strove to stop her mouth from proclaiming the truth?

A.—She did so, and wrote her mission large in the number and character of her disciples, who are a standing protest, extending over one hundred years.

77. Against what, do they protest? *A.*—Against the works of the beast in human nature; against all forms of injustice, oppression and deceit; and against all false prophets, who promise mankind happiness and the joys of heaven, without the cross of Christ, and without keeping the commandments of God.

78. Are Shakers the only people who keep those commandments? *A.*—We do not think that is a wise way for us to put it. We say that to keep those commandments and bear the cross of Christ will make Shakers of any people, whether they take our name or another. We have no contention with any who bear the same fruits, but rather a GOD BLESS YOU, and speed you to the victorious end.

79. What did the Spirit cause the Witnesses to do? *A.*—They stood upon their feet, and great fear fell upon those who saw them.

80. What was there in those living Witnesses to cause fear? *A.*—Nothing to the servants of God. The cause of fear was in those serving the opposite spirit. They feared the destruction of their idols, the loss of their pleasures, and a judgment near to come.

81. What followed this resurrection? *A.*—They heard a loud voice from heaven saying to

them, ASCEND HITHER. And they ascended to heaven in the cloud, and their enemies beheld them. Rev. xi: 12.

82. Is there any event in the history of Mother Ann's disciples that answers to this description? *A.*—There is. About three years after Mother had ascended from earth, Believers heard a great voice from heaven thru Father Joseph Meacham, saying Ascend, or come up here.

83. Please explain the character of this ascension. *A.*—Father Joseph was clothed with the spirit of Divine revelation, for the direction of the people. Under his ministration, the Witnesses that received the spirit of life from God, ascended from the selfish, private property holding plane of the world, to the unselfish communistic order of heaven, exemplified in the Primitive Church. Acts iv: 32.

84. Did they ascend in the cloud? *A.*—Yea, in the mass, i. e., together. A cloud veils or conceals what is going on within it. During the ascension, which lasted from 1787 to 1792, their ministration was closed to the world, tho as a people, the Witnesses were beheld by their enemies, who were very bitter, in the world around them. Rev. xi: 12.

85. What cotemporaneous event in the world's history, answers to the fall of the tenth part of the City, mystic Babylon? *A.*—The

French Revolution of 1789. France is one of the principal kingdoms into which the Roman Empire was divided, and for many centuries, supported Rome's ecclesiastical authority with great zeal. She fell a great way from that support, and from absolute monarchial rule, and continues falling away from the Old, toward the New Order about to be.

86. What other notable transaction in the affairs of this world, occurred at the same time? *A.*—A great chain of events and a liberally enlightened public opinion, enabled the liberty loving sons of America to frame and put in operation in 1789, the United States Constitution which when adhered to, shields liberty of conscience and freedom of opinion, checks bigoted intolerance, and binds the dragon of war and bloody persecution for opinion's sake.

87. Do you say it binds the dragon of war? *A.*—Yea, when its provisions are carried out, but chiefly between sister nations in this land of their nativity.

88. In what feature does it bear the impress of this Judgment Day which we proclaim, tho the idea of it may have been utterly foreign to the tho'ts of the framers? *A.*—In the feature which makes the Judicial department, an independent and co-ordinate branch of the Government. And in making the judi-

cial, legislative and executive departments mutual checks, to limit arbitrary power.

89. What effect does this have? *A.*—It tends to sink the personality of individual ambition, into a community of interests and of co-ordinate powers.

90. How does the exercise of judgment, improve individuals, and hence the government of the nation? *A.*—The action of carefully sifting and weighing evidence in the mind, to arrive at truth concerning the matters examined, is an exercise of the highest function of Intellect. The desire to arrive at truth, opens the mind to the influx of truth from higher intelligences in the spirit spheres.

91. Is this the channel thru which the light of the Judgment in the spiritual Order, descends into the natural Order of man, to take away the dominion of the beast and establish the rule and judgment of the Saints? *A.*—We believe it is. Hence in Isaiah, the Spirit says to His creatures, Come let us reason together, saith the Lord. Tho your sins be as scarlet, ye shall become white as snow. If ye be willing and obedient, ye shall eat the good of the land. If ye refuse and rebel, ye shall be devoured by the sword. The literal sword first to them that refuse, and the spiritual sword afterward. Isa. i: 18–20. Rev. xix: 15, 21.

92. Was the dragon bound the world over? *A.*—Nay, only here for a beginning. He was made furious by a succession of defeats. Atheism in France enabled him to appear in his real character, without religious profession, a blood shedder, red. He kept Europe in a great quake for twenty-five years, thrashing and breaking the nations and their binding institutions like the dashing together of potter's earthenware. Rev. ii: 27. Ch. xii: 12.

93. Does the gathering of the Church of believers in Christ's second appearing into order, mark the period when the dragon was cast out of heaven, followed by the announcement, Now has come salvation and strength, the kingdom of our God and the authority of His Anointed? *A.*—It certainly does. Because in that time there was a constant warfare in spirit, and a testimony like flames of fire, against the animal self and every evil work, leaving them no excuse, nor place for hiding. And we do know those people had the salvation, the strength, the kingdom of our God and the authority of His Anointed, because it has descended from them to us, and we are partakers thereof. Rev. xii: 10.

94. Can you quote other evidence in proof hereof? *A.*—Daniel says At the completion of scattering the power of the holy people, finished are all these. The gathering together

of a holy people, cleansed from the sins of the world, the flesh, and from all evil purposes, and their combining in a united and consecrated interest, spiritual and temporal, to serve God and keep His commandments, is proof positive that the reign of the beast is past, and the scattering completed, and the things by him declared, are finished. Dan. xii: 7.

95. Please name some of the things declared finished. *A.*—At that time, Michael shall stand up, the great Prince that stands for the children of thy people. And there shall be a time of trouble or distress, such as never was since there was a nation, and thy people shall be delivered, every one that is written in the book. Dan. xii: 1.

96. What is this book? *A.*—The book in which the names of the just are written in heaven. Jesus said Rejoice not because spirits are subject to you, but rather rejoice because your names are written in heaven. Luke x: 20. Rev. xx: 12, 15. Exod. xxxii: 32, 33.

97. How can we write our names in that book? *A.*—By keeping the commandments of God and abstaining from evil.

98. What does the time of trouble refer to? *A.*—Those who passed thru the American Revolution, know best, the trouble of that time which tried men's souls. Those who

went thru the French revolution know its horror, terror, and distresses. Perhaps the destruction of the Jewish national polity by the Romans was an affliction as great.

99. None of these bro't deliverance to the holy people. Can you name an affliction that when accomplished, never rises up a second time? *A.*—Yea, the affliction of the cross of Christ, which drives the adversary clean out from the soul, purifies the heart from every error, and enables it to stand without fault before the judgment throne. Rev. xiv: 4, 5.

100. Why is this the greatest known trouble? *A.*—Because first, it is the only one great enough to purge the creature from earthly dross, and forever free it from all enemies. Second, because creatures appear to dread it beyond all others. They seem willing to endure any suffering, hardship, or privation; to face any danger and run every risk, even to loss of soul, rather than accept it for their healing, redemption and victory.

101. We have seen how Michael stands up in the war between flesh and spirit, and how the faithful are delivered thru great affliction. What other predictions find fulfillment in the gathering of the saints? *A.*—Many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Dan. xii: 2.

102. How can this be so understood as not to reflect unjustly on the Good Creator, by supposing any creature of His will be everlastingly abhorred? *A.*—Only the good in human creatures comes from God. The evil came from an opposite source, as explained in L. Ch. I. Those who awake to everlasting life, do awake to shame and an all sufficient contempt for their former serpentine self, which they cast off forever in the great tribulation which purges them from dross.

NOTE 9. The writer and comrades, know this in part by experience, and we do regard it as an everlasting riddance.

103. What else does this people know from having heard, seen or felt the things they testify? *A.*—Many are purified, made white and tried,—and the wicked continue to do wickedly. And none of the wicked understand; but the wise understand that the time of waiting has expired, one hundred years ago, —that the SANCTUARY OF TRUTH IS CLEANSED, and a BLESSING awaits all who will come voluntarily into it. Dan. xii: 12. Ch. viii: 14.

104. Can you mention other indications of the time in which we live? *A.*—Many are running to and fro, aided by fire and lightning. Knowledge is increased and increasing, as never before within the memory of man, and is diffused abroad by the same agents. As true knowledge increases among the people, the power of rational principles to bind

and restrain the dragon, increases. As the judgment increases, the causes of evil are discovered and removed, or extinguished.

105. Did Jesus say that when the Son of man would be seen coming in the clouds of heaven, he would send forth his messengers with the great sound of a trumpet, and gather his Elect, that is, those who keep his commandments? *A.*—Truly he did. And the very fact that Believers in Christ's second appearing were called out from the world, and gathered into the social order and unselfish communion of the Primitive Church, by the messengers of Christ, sounding the trumpet of the everlasting gospel, is proof that he is here. The clouds of heaven, are the groups of people in whom his character is forming —i. e. coming. Matt. xxiv: 31. Mark xiii: 27.

106. The dragon was enraged at the woman, and went away to make war with her seed. Why does the woman disappear from the scene? *A.*—Because she had completed her earthly work and ascended out of the reach of the dragon, to where she was before. Jon. vi: 62. Rev. xii: 17.

107. Will you state in brief, what work she accomplished? *A.*—She despoiled and cast out the MAN OF SIN, CLEANSED THE inmost SANCTUARY of the human temple, foiled all the serpent's wiles, bro't the SPIRIT OF TRUTH into human beings of both sexes, called THE

REMNANT OF HER SEED, and nursed and guided her offspring into such close communion with the eternal heavens that they could stand and crush the serpent's head and defeat all the armies of the dragon. Gen. iii: 15.

108. Will she ever leave her children? *A.*— Nay; the earthly mother may forget, Isa. xlix: 15, but our heavenly Mother cannot forget the least one of her care. Her voice is ever sounding from heaven to every one of her children, Be true to your holy calling, and you will be crowned at last, with joy unspeakable and full of glory, and dwell with the saints in light, upon the mountains of God.

109. Will you please sing or repeat a verse from our psalmody on this subject? *A.*—

Our Mother's gentle Spirit is near, I hear
her soothing voice
Saying, come my children every one and
in my love rejoice.
For over you I'll pour my balm, and spread
my healing wings,
To bear your spirits up from earth, to dwell
'mid better things.

110. Will you sing or repeat one of Mother's encouraging promises? *A.*— .

There's not a sacrifice made, says Mother,
But I will repay fourfold;
Never look back, never grow weary
For each one made is more than gold.
Number the grains that form the mountains,
Number the sands upon the shore,
Number the drops of the mighty ocean,
Still God's mercies shall be more.

CHAPTER IX.

CONCERNING THE HOLY SPIRIT.

Great and marvelous are thy works, Lord God Almighty; Just and true are thy ways, Thou King of Saints.

1. What is the meaning of the word holy? *A.*—Entirely clean and consecrated; that is, set apart for Divine service. The holy in heart, extinguish egotism and all personal aims in the pure love of truth. I. Cor. vii: 34.

2. What truth? *A.*—The truth which sanctifies and cleanses from all evil. Father, sanctify them thru thy truth, Thy word is truth. Jon. xvii: 17. Ye are clean thru the word which I have spoken to you. Ch. xv: 3. I am the way, the truth, and the life. Ch. xiv: 6.

3. What is the Holy Spirit of Christ's baptism? *A.*—It is the Spirit of truth, Jon. xv: 26, which proceeded from the Father and anointed Jesus, Acts x: 38, and baptized his disciples on the day of Pentecost, Acts ii: 1-4, and after that, all who received their testimony. Jon. xiv: 26. Ch. vii: 38, 39. Ch. xvii: 20, 21.

4. What did Jesus say the Spirit of truth would do for his disciples? *A.*—It would teach them all things; bring to their remem-

brance all things he had said to them, and lead them into all truth. Jon. xiv: 26. Ch. xvi: 13. I. Jon. ii: 20, 27.

5. Did he also say The world cannot receive the Spirit of truth, because they see it not, nor know it? *A.*—Yea, but his disciples know it, because it abides with them, and shall be in them, and continue with them to the age everlasting. Jon. xiv: 16, 17.

6. What effect would its work in the disciples, have upon the world? *A.*—It shall convict the world of sin, of righteousness, and of judgment. Jon. xvi: 7, 8.

7. What further did Jesus reveal of this Holy Spirit? *A.*—She shall not speak of herself, but will speak what she shall hear, and will announce to you the things coming. She shall glorify me, and shall receive of mine and show to you. Jon. xvi: 13, 14.

8. When Jesus was about to depart, did he say I will not leave you ORPHANS (Gr.)—I will ask the Father, and He will send you *another* Comforter, or Helper? Jon. xiv: 16–18. Marg. *A.*—Yea, it is so written. And as there is no type in Creation of three fathers nor even of one without a mother, we are justified in concluding that the Holy Spirit of truth, whether called Comforter, Helper, or Advocate, as claimed by some, is the Divine Mother Spirit. Isa. lxvi: 13. I. Jon. ii: 1.

9. Did Jesus say he had made known to his disciples all things he had heard from his Father? Jon. xv: 15. *A.*—Yea, and soon after he said, I have yet many things to say to you, but ye cannot bear them now. They could not receive them till they had been baptized with spiritual understanding, which is itself feminine in Scripture language. Prov. vii: 4. Ch. viii: 1. Then the Mother Spirit would announce them, not as coming from herself, but as from him. Jon. xvi: 12, 13.

10. Is the Son declared to be the image of the invisible God? Col. i: 15. *A.*—Yea, and as God is now known to be Father and Mother, even His Eternal Power and Deity being understood by things that are made, Christ is also understood to be Bridegroom and Bride. Matt. ix: 15. Ro. i: 20.

11. Did the Bridegroom in Jesus, testify, I am the truth? Jon. xiv: 6. *A.*—Yea, and the Spirit of truth, organized into a separate individuality, and spoken of by the Bridegroom in the third person, is reasonably considered the spiritual Bride, or feminine counterpart to the Bridegroom, agreeable to the figure of the first Adam. Ro. v: 14.

12. Did Jesus say All things that the Father hath are mine? *A.*—It is so recorded. And he adds Therefore I said She shall take of mine and show unto you. Jon. xvi: 15.

13. Whose province is this? *A.*—Surely all types declare it is the Mother's province alone to convey of all that the Father hath, to His offspring, and to nourish and tend them till they are self-supporting.

14. Do some Teachers hold that the Church is the spiritual Bride and Mother of the children? *A.*—It is so claimed by blind guides who know only the letter which killeth, and see only what the world sees, because they reject the cross of Christ, and with it the Spirit of life which gives light for today. II. Cor. iii: 6. Gal. vi: 14. Rev. xi: 11.

15. Of whom is the Church of Christ composed? *A.*—The Church of Christ is formed of the free woman's seed, who crush the serpent's head. They have been born of the Holy Spirit from above—twice born. Hence the true Church owns a spiritual Mother for its prior cause. Gal. iv: 26.

16. Does the writing say that the Holy City is the Bride? *A.*—It does not. The Seer says, I John saw the Holy City, New Jerusalem, descending from God, out of heaven, PREPARED AS A BRIDE ADORNED doubtless to be the abiding habitation of the Bride and her virgin companions. Rev. xxi: 2, 9-25.

17. The Angel said Come here, and I will show you the Bride, the wife of the Lamb. And he carried the Seer in spirit, to a great

and high mountain, and showed him the City, Holy Jerusalem, and the river of the waters of life, and other things. Does this prove that the Holy City was the Bride? *A.*—The spiritual mind, comparing spiritual things with spiritual, sees no such proof. A City is a collection of dwellings. A Bride is a living, breathing, rational Intelligence. The Bride was shown to the Seer, dispensing the waters of life to all who came, in union with the Spirit; that is, with Christ. The call goes forth from the United Twain; Come thou that hearest. Ch. xxii: 17. D. B. H. W. p. 239, Note.

18. What more is learned by comparing thing with thing, each according to its kind? *A.*—The Bride had been previously described. Rev. xix: 7, 8. The City is prepared as a Bride adorned. The Bride prepared herself. And to her it was given to be arrayed in fine linen, clean and white, of her own weaving, which is the righteousness of saints.

19. How was the City arrayed? *A.*—In translucent gold and jewels and pearls and precious stones, reflecting all manner of beautiful colors, symbols of the virtues and graces, and of pure affections that form the dwelling of the heavenly mind. The City is the dwelling of the Bride and her virgin offspring.

20. Is it proper to speak of the Church as a Mother? *A.*—It may be, if it is pervaded

and actuated by the Spirit of truth which gave it birth. But always in a secondary sense, as a secondary cause. L. Ch. IV., 8.

21. Does the Apostle tell us, Of His own will begat He us by the word of truth? *A.*—Yea, and all such must yearn and travail till born of the Spirit of truth from the same Source, or they would be bastards and not true sons nor daughters. James i: 18. Jon. xv: 26. Acts i: 14. Phil. ii: 12. Ro. viii: 23.

22. Has the truth sex? *A.*—Not as the earthly mind considers sex. It contains the properties of Father and Mother, from whom it proceeds. It may be likened to seed. A seed is sexless, but it contains properties which in suitable conditions will develop dual forces and forms, that return to biunity in their product.

23. Is there any other element or figure that will serve to illustrate the Dual Cause of beings, without involving man's idea of sex? *A.*—Electricity is constituted of two forces, termed positive and negative, and neither will act alone. The movement of one produces immediate movement in the other.

24. What does intelligent observation disclose? *A.*—That "An inevitable duality bisects all nature," and lies at the foundation of all progress, activity and increase.

25. What was the state of the Apostles before they were baptized with the Holy Spirit? *A.*—They were like infants, carried in the bosom. Ignorant of spirit and spiritual things. Seeing only as natural minds see, and not always comprehending what was explained to them. Timid as sheep without a protector, and assembling behind closed doors for fear of the Jews. Jon. xx: 19.

26. What is their aspect afterward? *A.*—They were instructed by spiritual illumination. They stood upon their feet and not on any structure of the past. They went forth heralds of a new Dispensation, Stars of the first magnitude, fearless as Eagles in declaring the truth, and able to confront the whole Jewish hierarchy. Acts ii: 14–21. Ch. iv: 5–21.

27. What effect had the baptism of the Holy Spirit on the people at large? *A.*—It abolished in them, private ownership, and all personal interests of the animal self. It caused them to so love one another that they were of one heart and one soul, homogeneous, like the particles of a cloud. And they were together and had all things common. Neither said any that aught of the things which he possessed, it was his own. Acts iv: 32–35. Ch. ii: 44–46.

28. What prediction uttered by Jesus, was hereby verified? *A.*—Truly I say to you, there are some standing here that shall not

taste of death, till they see the Son of man coming in his kingdom. Matt. xvi: 28. Mark ix: 1. Luke ix: 27.

29. Does this allude to the Son of man coming with the clouds of heaven, spoken of by Daniel, Ch. vii: 13, 14? *A.*—It is evidently so. And it proves that the clouds of heaven in which the Son of man is seen coming, are assemblies of people, begotten of God by the word of truth, and baptized by the anointing Holy Spirit into one feeling, interest, and purpose to do the will of God.

30. Can people assemble and form these clouds without renouncing the selfish, grasping instincts of avarice, and of ambition to be great? *A.*—Nay. The Son of man will not be seen coming where there is not complete homogeneity of purpose to work righteousness, and a blending of interests to the total suppression, with a view to final extinction of selfish, personal aims.

31. Was this the beginning of the everlasting kingdom of the saints? *A.*—Yea, but the Rulers of this kingdom, as shown in L. Ch. VI. 66; VIII. 12, 13, were caught up to the throne of God, to dispense Government from thence. Rev. xii: 5. The work of that period, was to harvest the fruits of the age preceding, and to sow in the elements of human nature, the principles of the everlasting kingdom that

was coming. Jon. iv: 35–38. Mark iv: 26–29. Matt. xiii: 19, 24–30, and 37–40.

32. What was the order of their work thru that gloomy period in which the Witnesses were clothed in sackcloth, and the Beast made war upon and killed the saints? Rev. xi: 3, 7. *A.*—The truth and doctrines of the kingdom remained as seed in the elements of the intellectual world, while the Rulers above and the Witnesses below operated to change the spiritual climate and temper of the people of earth, by a gradual transformation of human desires, till those seeds could germinate and spring forth in human nature, like the putting forth of leaves on the fig tree, and on all the trees, when summer is nigh. Matt. xxiv: 32. Mark xiii: 28. Isa. lxi: 11.

33. Do the disciples of Mother Ann, in their religious assemblies, fulfill the indications of the coming of the Son of man in the clouds of heaven, since the dominion of the beast over conscience has been taken away? *A.*—It has been proved so clearly in these Lessons, by Scripture, and by reason, and by historic facts that they do, we think it cannot reasonably be denied.

34. Does the writing say Every eye shall see him, when he cometh with clouds, and they that pierced him? *A.*—Yea, every spiritual eye shall see him in mercy or in judgment, before this dispensation closes. They who

strip off the garments of sin as directed by his messengers, and put on the wedding garment of righteousness, will surely see him in mercy. Matt. xxii: 11, 12. Rev. xvi: 15.

35. What will those do who believe not, because of the cross and self-denial required? *A.*—They will find plenty excuses till the harvest has passed, and their hopes will go up as dust to scatter and fall, when the retribution of their unrepented sins overtakes them.

36. What is the testimony of the Witnesses who wrote Mother's history for people that never saw her? *A.*—God gave to Mother the same word or gift of the Holy Spirit that He gave to Jesus, but she had not the same labor in precept, word and doctrine that Jesus had, for it was not necessary.

37. What relation did she claim to Jesus? *A.*—She owned him as her head and Lord, and directed our minds to his blessed precepts and example as the pattern for herself and us to follow.

38. Did Mother's labor concern more the cleansing of the inner sanctuary of the human temple—that is, the affections of the heart? *A.*—They tell us that Mother's work was upon the same foundation, but as it was an inward work of purification, searching out sin, and exposing the nature of sin, condemning the evil tree, root, branch, and fruit

together, it is more difficult to give an understanding of her doctrine in writing.

39. How did she impress hearers of her word? *A.*—Her word was in that Power of God which searched the hearts and tried the reins of those who heard, and it made indelible impressions. Preface to A Cloud of Witnesses. Mother was pleasant and lovely in her common deportment; but when she was called by the Spirit of God to reprove sin, she was like a flaming sword, which caused the most stout hearted to fear and tremble in her presence. Peter Dodge.

40. What testimony does Daniel Moseley give on this subject? *A.*—The truth is, Mother Ann had the revelation of the Lord Jesus Christ given her, to search out all the crooked windings of the serpent, and all the deceit of the devil which has been so craftily infused into the nature of man; and she was thereby able to rend the glossy covering which like a mantle, they have spread over their works of concupiscence. Isa. xxv: 7. Ch. xi: 4. Rev. xi: 5.

41. Did the wicked hate her testimony? *A.*—It struck so powerfully against all their evil practices and filthy abominations, that they could not endure it. Indeed, Mother's testimony was often so powerful as to make sinners tremble in her presence like a leaf in the wind. The world hates me because I testify that the works thereof are evil, said Jesus. Jon. vii: 7. D. Moseley Test. p. 77.

42. We have seen in ver. 15, that the true Church owns a spiritual Mother for its prior cause. Is there evidence extant that the early Christians regarded the Holy Spirit as the Mother Spirit? *A.*—Learned people tell us that in the language of the early Christians, i. e. the Syrian, Holy Spirit is in the feminine gender. The famous English writer, Farrar, tells us that the Hebrew word for spirit RUACH, also, is in the feminine gender.

43. Can you quote any passage from history tending to confirm this view? *A.*—Both Farrar and Westcott, another famous English scholar, tell us that Origen, the most learned man of his day, quotes Jesus, from the Gospel of Hebrews, now lost, as saying, "My Mother the Holy Spirit took me by hair of my head and conveyed me to Mt. Tabor."

NOTE 10. To be transported in that manner was not without precedent in the mind of a Jew. Ezek. viii: 3. Ch. iii: 12-15. Bel and the Dragon. Apoc. ver. 36.

44. What does the Manifold Encyclopedia say of the celebrated church St. Sophia, now called the mosque of Omar, in Constantinople? *A.*—It was originally built by Constantine, in the fourth century, and was named as being dedicated to the HAGIA SOPHIA, Holy Wisdom. That is, the Eternal Wisdom of God, or the LOGOS, the second of the hypostatic divisions of Deity. Prov. viii: 20–30.

NOTE 11. i.—In the time of Christ's first Appearing, the Roman Empire, represented in Daniel's interpretation as a kingdom of iron, Dan. ii: 40, was the strongest perhaps, if not the most extended, the world had produced. Its people were idolators, who warred against, and strove to crush Christianity, by torturing and killing the harmless disciples of honesty, purity, peace and good will. It was the beast in human nature organized into governments not led by the revelation of God, that warred against the saints and killed the bodies of the Witnesses, when they were about finishing their testimony; for they bore testimony in the manner of their death, as well as in their lives. Rev. xi: 7.

ii.—The revolution in motives and character of people, begun by Jesus at the base of Society in Judea, on the inside wheel of Providence, in 300 years, and in face of the most strenuous opposition from the ruling powers of the world, had produced a political revolution at the top of Society, on the outside wheel, in brutal, oppressive, and idolatrous Rome.

iii.—Constantine was the first Roman Emperor that openly espoused the cause of the hated, despised and persecuted Christians, which he did in the year 313. He revoked all imperial edicts that had been issued to repress and destroy Christians, and substituted the liberal policy of toleration for Christian and Pagan. Christians were respited from persecution without, for 60 years. But many had assumed the name without the character, and hence, when advanced to power, they persecuted each other.

iv.—Constantine's character is painted black by some writers, and white by others. He was a man of the world of course, and an able Ruler,

and not worse, we believe, than the average of mankind would be in like circumstances. He arose to the supreme command from Britain, which had been, from 65 years before Christ, the western limit of the Empire. It was the country where Ann Lee was born, 1,400 years later, and where she travailed in the regeneration to the second birth. It proved to be a second birth into human nature, of the Holy Spirit of truth, that conquers all, and lives and reigns forevermore. I. Esd. iv: 13–40. Also the second advent of Christ into the human KOSMOS. That is, order, arrangement, or world, when translated into English.

v.—The church St. Sophia, built by Constantine in the second capital of the Empire, was rebuilt and enlarged by his son Constantius. This was destroyed but again built in the beginning of the 5th century. This also was destroyed by faction in the beginning of the 6th century. The present structure, so named, but now converted into a mosque, was substantially built in 532.

vi.—The materials for its construction were bro't from every part of the Empire, and from almost every famous temple of paganism. Around the interior extends a woman's choir or gallery, supported by magnificent pillars mostly borrowed from ancient buildings. The structure may be described as a square of 240x100 feet. Height of dome, 175 feet.

vii.—Even so Divine Wisdom conserves the good of the past in Her grand temple of the latter days, constructed of devotees from all nations and from all countries whithersoever figurative Israel has been driven. The foregoing recital is of homage rendered by the kingdom of this world to a Divine Idea. The energy which

pushed on reconstruction and improvement against reverses and apparent defeat, seems akin to that which rebuilt and perpetuated the Jewish temple till its purpose was fulfilled, but more vital and growing, for it increased with every discomfiture.

viii.—Unlike the Jewish temple, it still remains, after thirteen centuries of revolution and destruction among nations around it, a monument of prayer and praise to the One Supreme, Invisible First Cause, as men in their benighted state, were able to conceive it. By adding to 532, the 1,260 years reign of the beast, we get 1792. This was the year in which the second gospel Temple was built of living stones, the remnant of the woman's seed, who keep the commandments of God and have the testimony of Jesus. Here also ends the 1,335 days, spoken of by Daniel, Ch. xii: 12. Stranger things have happened than would be the establishment of true worship by the woman's seed, in the house built so long ago to Her Praise.

45. What useful lessons are we taught by the records of history? *A.*—First, that perseverance in a good cause, is finally attended with permanent success. Second, that perfection is not reached by one bound, but by successive stages, or degrees of progress.

46. Are the foregoing facts and coincidents, mere chance happenings? *A.*—We believe that when the conduct of large numbers of people in successive generations, evinces an intelligent purpose, not within the scope of mortal wisdom to plan, it proves the unity,

wisdom, and superintendence in human affairs of a Mind superior to man, to shape and guide his destiny to foreordained issues.

47. Are there two kinds of wisdom mentioned in Scripture? *A.*—Yea. The wisdom from above which is first pure, then peaceable, gentle, easy to be persuaded, full of mercy and good fruits; without partiality, and without hypocrisy. James iii: 17.

48. What terms are used to signify its opposite? *A.*—Carnal wisdom. The wisdom of this world, which God hath made foolish, and which is foolishness with God. II. Cor. i: 12. I. Cor. i: 20. Ch. ii: 5. Ch. iii: 19. The wisdom of men; earthly, sensual and demoniac; which breeds envy, strife, confusion, and every evil work. James iii: 15, 16.

49. What effect has this wordly wisdom upon character? *A.*—It puffs up with pride and vanity, and renders the creature unteachable, and blindly opposed to the truth which uncovers and condemns avarice, pride, envy, malice and sensual depravity.

50. What says an Apostle of these opposite spirits, called wisdom? *A.*—We speak wisdom among the perfect ones. Yet not the wisdom of this Age, nor of the Rulers of this Age, those coming to nought. But we speak the wisdom of God, which was hidden in mystery, which God preordained before the

Ages, for our glory—which none of the Rulers of this world knew. For had they known, they would not have crucified the Lord of glory. I. Cor. ii: 7, 8.

51. What is said of the true kind, in the Wisdom of Solomon? (Apoc.) *A.*—She is the breath or Spirit of the Power of God, and a pure effluence from the glory of the Almighty. She reaches from one end to the other mightily, and sweetly doth She order all things. Ch. vii: 22–30. Ch. viii: 1.

52. What other testimony to the order and office of Wisdom, do we find in Scripture? *A.*—Lord, how manifold are thy works. In Wisdom hast thou made them all. Ps. civ: 24. He hath made the earth by His Power. He has established the world by His Wisdom, and stretched out the heavens by His Understanding. Jer. x: 12. Ch. li: 15. Col. iii: 16.

53. Will you repeat what is testified of Her in Proverbs? *A.*—Wisdom is a tree of life to them that lay hold of Her. Her ways are ways of pleasantness, and all Her paths are peace. Ch. iii; 17–19. Eccl. vii: 12.

54. Has Wisdom spoken to us, and declared Her order and office by the Prophets of our day? *A.*—Yea, abundantly. Her words are I am holy, Holy and Eternal Wisdom. I am Virtue, Righteousness, Love, Purity and Holiness. Even One with the Almighty

Father, who ruleth over the heavens and earth. Inspired psalmody.

55. That language conveys the impress of pure Intelligence. Will you please quote more from the same Source? *A.*—My word is truth and standeth forever. I will scourge with my rod of chastening, the haughty, and the spirit of the proud and high minded, I will abase. But to the humble soul, I will show mercy and never ending kindness.

56. That sounds like a Parent not to be trifled with, able to punish and reward, to encourage and uphold. What more can you repeat from the same Scripture of truth? *A.*—For I am the Mother of the righteous, the chosen of the Lord, who will adore my name, their holy, Holy Mother, Eternal and true Wisdom.

57. Will you repeat a passage from the new Psalms, that tells of the nurture and care of our Holy Mother Wisdom for Her children? *A.*—

I will dwell in the heart and I'll speak with the lips
Of the wise and the prudent, saith Wisdom;
I will walk with the feet and I'll work with the hands
Of such as delight in my service.

58. What is the remainder of this beautiful message? *A.*—

I will be unto them a light never dim,
Tho in wilderness shades they labor;
Thru the heat of noonday or the tempest they
Shall know I Wisdom am near them.

59. What other comforting promises have we received from our Holy Mother, to those who delight in Her way? *A.*—Yea, I lovely Wisdom will forever guide your feet in my pleasant, pure, and holy path. There with my tongue I will comfort the meek, the low, humble soul my voice shall exalt, and the righteous, behold! I will clothe with my Power. D. B. H. W., Part VI.

60. How can this higher wisdom be gained? *A.*—If any one lack wisdom, let him or her ask of God, who gives liberally to all, and reproaches not, and he or she shall receive. But let him ask in faith, doubting not, for he that doubts is like the waves of the sea, agitated and tossed by wind. James i: 5–8.

61. Can those who are doubting and hesitating receive anything from the Lord? *A.*—Only by becoming settled and steadfast in purpose. The doubled souled, which means they who are divided in mind and purpose, are unstable in all their ways. Such, make no progress in goodness nor wisdom.

62. What is the proper state of mind to advance in wisdom? *A.*—An open attitude of childlike teachableness, and reverence toward every thing truly sacred and Divine. Particularly to reverence truth, with a fixed purpose to receive and practice it, as fast as any increase of it is found. Matt. xviii: 3, 4. Mark x: 14, 15. Jon. viii: 31, 32.

63. How does this comport with ancient Scripture? *A.*—The fear of the Lord is the beginning of knowledge. Prov. i: 7. To depart from evil, that is understanding. Job xxviii: 28. The fear of the Lord is the beginning of wisdom, and the knowledge of the holy (ones, or holy things of God), that is understanding. Prov. ix: 10.

64. Does this mean abject, slavish fear? *A.*—Nay, it means respect mingled with love, which is ever open to hear and treat with candor and fairness, whatever is handed down from above. Combined with fear to violate a command or law approved by understanding, lest we lose our guiding star and the light of the Divine Presence. Ps. xxxiv: 18. Isa. lvii: 15.

65. Is the mutual dependence of all parts of Creation upon their nearest related parts, and the reverence and submission of each order of Intelligence to the order next above it, the channel of blessing and nurture of the united whole, into higher and ever higher degrees of order and of Deific life? *A.*—It is truly so. The river of the water of life proceeding from the Throne and Ocean of Deity, flows only in this channel. Those preserving the more reverent and obedient attitude, intelligence being equal, receive the greater fulness. Rev. xxii: 1.

66. How does irreverence, or disrespect toward superiors, and contempt for spiritual things affect the individual? *A.*—It closes the interior avenue of communion with God thru spiritual Intelligences, shuts off the flow of the waters of life, and debars from all spiritual growth, till repented of. Only the animal man is nourished.

67. What kind of characters, does such conduct foster and consort with? *A.*—With self-lovers, covetous, boasters, proud, disobedient, unthankful, unholy, treacherous, lying, deceiving, blaspheming, incontinent, fierce, despisers of those that are good, heady, high-talkers and low performers; never learning and never knowing the truth. II. Tim. iii: 2–7.

68. What does the Apostle say of this kind of men? *A.*—The animal or natural man receives not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned and examined. I. Cor. ii: 14.

69. What is the scope of the spiritual man? *A.*—He or she that is spiritual, truly examines all things, yet himself is examined by no one that has not the Spirit. For the Spirit searches all things, even the deeps of God. I. Cor. ii: 10, 15.

70. Is it the Divine plan that all mankind shall receive the Holy Spirit? *A.*—It shall come

to pass in the last days, that I will pour forth my Spirit upon all flesh (formed in my likeness). Your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions.

71. Was that to be the extent of it? *A.*—And upon the men servants and upon the woman servants in those days will I pour out my Spirit, and they shall prophesy, i. e. preach. And I will show wonders in heaven above, and signs in earth beneath, blood, fire and pillars of smoke. Joel ii: 27-32. Acts ii: 17.

72. What was to be the outcome of this visitation? *A.*—It shall come to pass that whosoever shall call on the name of the Lord, shall be saved, for in mount Zion shall be deliverance. And my people shall never be ashamed. They shall no more do works of shame.

73. Was this fulfilled on the day of Pentecost? *A.*—Only in a small measure, to show the character of it, and to infuse into human nature the elements and power of the everlasting kingdom of God. It has been 1800 years since, and comparatively few have been reached by it. Modern spiritualism is preparing the way for its extension to all.

74. What does Jesus say of the free dispensation of this gift? *A.*—If ye then being evil, know to give good gifts to your children,

how much more shall the Father in heaven, give a Holy Spirit to them that ask Him. Luke xi: 13. Jon. xiv: 26.

75. What was Father Joseph Meacham, before he embraced Mother's gospel? *A.*—He was a Baptist Elder, and son of a Baptist Elder of the same name, born in Enfield, Connecticut, February 21, 1740. He raised a family of four children, moved to New Lebanon, and was principal Leader in the revival that occurred there in 1779.

76. For what was he considered remarkable? *A.*—For a wise, discreet, and philosophic mind, and for the convincing power of his logic. The people placed great reliance on his judgment, particularly in religious matters.

77. What remarkable testimony did Mother Ann give concerning him? *A.*—She said he was the wisest man that had been born of woman in 600 years. God has called and anointed him to be a Father to all His people in America. Testimon. p. 171.

78. What did Mother say of his relation to her? *A.*—Mother said Joseph is my first born son in America. He is my Apostle in the Ministry. He is my first Bishop. What he does, I do. I see the glories of God shine in his face. Testimon. p. 173.

79. What was his first interview with Mother Ann? *A.*—Early in the Spring of 1780,

reports began to circulate of a people living in the woods near Albany, that had a strange religion. The people of the revival, requested Joseph and Calvin Harlow to visit the strangers, and bring back word concerning them.

80. How did Joseph perform his mission? *A.*—He went and saw and heard, and spent half a day, measuring his light with theirs. When fairly convinced, he accepted their testimony, like the wise man that he was. He laid his all at the feet of Truth as he saw it there manifest, and gave his whole heart, mind and strength to learn and practice it. He confessed his sins, and on his return, advised the people to go and see for themselves.

81. What says his biographer, of his spiritual travail? *A.*—He had such a deep sense of man's great loss from God, that he has been known to walk the floor whole nights in labor and prayer to God for redemption. He labored so earnestly and persistently that it affected his eyesight, for a time.

82. What query do we find on record, that Joseph put to Mother in that interview? *A.*—St. Paul says, Let your women (wives) keep silence in the churches, for it is not permitted them to speak, but they are commanded to be under obedience, as also saith the Law. And if they will learn anything, let them ask their husbands at home, for it is a shame to a woman (wife) to speak in the

church. You not only speak but seem to be an Elder in your church. How do you reconcile that with the Apostle's doctrine? Testimon. p. 16. I. Cor. xiv: 34, 35.

NOTE 12. The Greek has but one word for woman and wife. Which is intended, can only be determined by the context. All know that only wives have husbands. Such are in the flesh and under the law, or else are lawless. They are not in Christ, who is the end of the law, only to such as obey him, and dissolve the marriage tie. How then with any propriety, could they have a voice in a Christian assembly, composed of those who are called out of the flesh to live in the Spirit, and own no bonds but the commands of Christ? A deal of unmerited obloquy has been cast upon the memory of Paul, that justly belongs to a false system whose supporters misrepresent, and mistranslate his writing to prop its errors. It is proved by other texts that unmarried women and virgins were allowed to prophesy or preach in Christian assemblies. Philip had four daughters that were virgins, who prophesied. Acts xxi: 9. I. Cor. xi: 5. Ch. xiv: 3, shows that prophecy, included what we call preaching. That is, speaking to edification exhortation, and comfort. ver. 24, 25. I. Cor. vii: 28, 29, 32-34, 38. Luke xiv: 26.

83. What reply did Mother make to Joseph's query? *A.*—The order of man in the natural creation, is a figure of the order of God for man in the spiritual creation. As the order of nature requires a man and a woman to produce offspring, so when both stand in

their proper order, the man is first and the woman second in the government of the family.

84. How is this illustration further elaborated? *A.*—He is the father and she is the mother, and all the children, male and female, must be subject to their parents, and the woman being second, must be subject to her husband, who is first. But when the man is gone, the right of government belongs to the woman. So is the family of Christ.

85. How did this answer affect Joseph's mind? *A.*—It opened to him a vast field for contemplation, and filled his mind with great light and understanding concerning the spiritual work of God. He clearly saw that the New Creation could not be perfect in its order without a Father and a Mother. As the natural creation is the offspring of a natural father and mother, so the spiritual creation must be the offspring of a spiritual Father and Mother.

86. What was the next link in his chain of reasoning? *A.*—He saw that Jesus Christ was the Father of the spiritual creation, and now absent. He saw Ann Lee to be the Mother of all who are now begotten in the regeneration, and she being present in the body, the power and authority of Christ on earth, was committed to her, and to her pertained the right to lead and govern all her spiritual children.

87. When did Father Joseph receive the Leadership? *A.*—When Father James ascended, in July, 1787, with the unanimous approval of all the other Leaders and people.

88. To what was his especial gift and ministration, aided by efficient helpers, directed? *A.*—To gather the families of Believers and organize them on a communal basis—to establish offices of care, of leadership, and public serving, and fill them with those best qualified by talents and fidelity to trust, to give general satisfaction and make their united efforts a success—to establish rules for guidance, and a permanent system of order, for regulating the conduct of all the members from the least to the greatest in community.

89. How long did Father Joseph's administration continue? *A.*—Nine years. He ascended August 16, 1796, to join the victory crowned above, and the Leadership devolved on Mother Lucy Wright, who had been his chief colaborer on the Sister's side.

90. Where and when was Mother Lucy's nativity? *A.*—She was born in Pittsfield, Massachusetts, February 5, 1760. Was in her twenty-first year when she received Mother's gospel, and laid her earthly all upon the altar of sacrifice. She stripped off her "golden bracelets and ear-rings, and pounded them up, and sold them for what they would fetch."

91. How long did she guide the people? *A.*—Nearly 25 years. She ascended from earth, February 7, 1821, leaving the Societies in a growing and prosperous condition. And the people felt a great bereavement in parting from their beloved Leader, so wise, so gifted, so parental, and so discreet in council.

92. What are some of the prophecies fulfilled by the appearing of Christ in womanhood? *A.*—One of the most beautiful and tenderly consoling, is the whole of the fifty-fourth Chapter of Isaiah. It as clearly applies to the DAUGHTER of God, and to womanhood redeemed, as Chapter fifty-three applies to the SON of God, and to the courageous spirit that redeems.

93. More are the children of the desolate, than the children of the married wife, saith Jehovah. What are we taught by this? *A.*—Taken in connection with ver. 5, Thy Maker is thy husband, it teaches that those who will give their whole hearts to God, and reject every other suitor, may have spiritual children which are more than earthly offspring, and a far greater blessing and comfort to parents. It is a pure, unselfish, and eternal relation.

94. Does the Apostle say They that sow to the flesh, shall of the flesh reap corruption? *A.*—Yea, and carnal relationship being narrow and selfish, and born of corruption,

must die as the latter perishes. Only the spiritual is everlasting. Gal. vi: 8.

95. In a little wrath, I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith Jehovah, thy Redeemer. What can we learn from this? *A.*—God delights in showing mercy but not in punishment, which is only administered from necessity to correct evil conditions. Also that the whole of time, from the transgression in Eden to redemption in Christ, is but as a moment in comparison with the everlasting delectation that is to follow. Lam. iii: 31–33. Heb. xii: 5–11. Ps. xxx: 5. Isa. lvii: 16. His mercy endureth forever. Ps. cxxxvi: 1–26. Rev. xv: 1. Re. Ver.

96. What long anticipated and joyful event was consummated by woman's redemption and restoration to her proper order in creation, and her revelation of the Motherhood in Deity? *A.*—The marriage of the Lamb, and the opening of heaven to man, in consequence of his knowing and worshiping the only true and holy God, who created all things in Wisdom, and now makes all things new in a pure, heavenly, and eternal order of life. Rev. xix: 7–11. Ch. xxi: 5. D. B. H. W. p. 534: 12–23.

97. What does the Lamb here signify? *A.*—The Lamb is a type of the redeemed and perfected man and woman, innocent, inoffen-

sive, gentle, guileless, harmless, pure, directly opposite to the character of the dragon. Existing mostly for others, and suffering without complaint.

98. To whom is this title applied? *A.*—To Jesus Anointed and his genuine followers. John the baptizer, said of Jesus, Behold the Lamb of God which taketh away the sin of the world. All who in this world become one with Christ, are the same. Jon. i: 29. Ch. xxi: 15.

99. How did he take away the sin of the world? *A.*—He became as a buffer, to receive blows and affronts, and return good for evil, kindness for hate. He took the infirmities of others upon him by sympathy, and administered his own life to heal and teach them the perfect way. Matt. viii: 17. Ch. v: 38–45. Luke v: 15. I. Pet. ii: 19–24.

100. Are we called to follow his example in these things? *A.*—Yea, according to our measure of talents for service. And always to return good for evil, kindness for hate, and to pray for them that despitefully use and persecute us. This is the way to conquer with the blood, which means the love of the Lamb. Rev. xii: 11. He laid down his life for us, and we also ought to lay down our lives for the brethren. I. Jon. iii: 16.

101. Can evil in the heart be subdued with evil? *A.*—Nay. As Father Joseph said,

you never can kill the devil with his own weapons. The Poet has well said Evil subsists on ceaseless strife and hate. This is its final fate. Left unto itself it shall expire, like fire that meeteth fire. A wise mentor says, Leave off contention before it is meddled with. Prov. xvii: 14.

102. Can all kinds and degrees of evil be overcome by gentleness? *A.*—The fractious, insane, and rebellious, at times require to be subdued by force before they can appreciate kindness. But when the Lion's force is used by a follower of Christ, he must use it in the character of the Lamb and not of the dragon, or he will suddenly be found to have exchanged Masters. II. Pet. ii: 19.

103. The Lamb is said to have been slain or slaughtered. Must one submit to be killed, rather than violate a command of Christ? *A.*—Yea, if we would overcome as Jesus did, who is our pattern. To violate a command in order to save one's natural life, is to lose the higher and spiritual life—is to be overcome and killed spiritually, and be shut out from heaven. To be killed, or to suffer for faith's sake, is to conquer and be liberated immediately, if it be the true faith. Rev. xii: 11. Matt. xvi: 25, 26. Luke ix: 24, 25. Ch. xvii: 33. Mark viii: 35–37.

104. What is the marriage of the Lamb? *A.*—It is the revelation of the glory of Christ in

the redeemed woman, establishing her as the second Eve, and Mother of all children in the New Creation. Woman is the glory of man, and man is not without the woman in the Lord. The natural creation is a figure of the spiritual. D. B. H. W. p. 155: 14. p. 534. p. 67: 6–12. p. 389: 5–9. p. 248: 31–45. p. 277: 5–14. I. Cor. xi: 7–12.

105. Does this achievement, viz. woman's victory and confirmation as Mother in the New Creation, introduce the perfect work of which the Apostle says, When that which is perfect has come, that which is from parts shall be done away? *A.*—It must be so. Because herein is completed, the substance that was shadowed forth in types and figures and prophecy, ever since the natural creation was set in order. And herein also, the mystery of God is finished, or ended for the redemption of mankind from error and loss, and for the restitution of all things to more than pristine order, beauty and glory, because incorruptible and eternal. I. Cor. xiii: 10. Rev. x: 7. Acts iii: 21.

106. Does the work accomplished by the revelation of the Divine Mother in her redeemed human likeness, complete the revelation of the Sons of God, and the redemption of the body of Christ, for which the Apostle declared, The whole creation, including those who had the first-fruits of the Spirit, groaned and

travailed in pain together, and waited and hoped for, without knowing what they ought to pray for, because it was a mystery to them? Ro. viii: 19–29. (Adoption in ver. 23, should read SONSHIP.) *A.*—It truly does to all the wise who are taught by the Spirit of Truth. As it is a progressive, spiritual work, small in its beginning, and as only little children learn and practice it, it does not seem likely to be soon manifest to the whole world. The learned and high in the Synagogues of this world, show no haste to become children a second time, and be taught the narrow way to heaven.

107. Does this work sound the last trumpet, and bring on the resurrection, in reference to which the Apostle says I speak to you a mystery—We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye? *A.*—Incontrovertibly, it does. The change wrought in those who kept spiritually awake, and in a travail, from Christ's first to his second appearing, may have been short and sudden as the Apostle says, and like the opening and closing of the door, in the parable of the ten virgins. I. Cor. xv: 51, 52. Matt. xxv: 1. D. B. H. W. p. 435: 9–17.

108. What was the nature of this sudden change? *A.*—It was a spiritual transformation wrought upon spirits divested of their physical bodies,

and prepared for it by faithful travail in the regeneration. It could apply to no others.

109. What is the inviting prospect to those ready to profit thereby? *A.*—

Arise ye people, come away, and turn to
Christ the living way;
For he has come, leaping on the moun
tains, skipping on the hills,
With joy and delight each heart to fill.

A. W.

CHAPTER X.

SEPARATED BY ELEVATION.

That which has not been told them shall they see, and that which they had not heard shall they consider. It shall be wafted to them on the breezes of the Spirit, and they shall inhale it in the air blowing from the mountain of holiness. Isa. lii: 15. Jon. iii: 8.

1. I praise thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Matt. xi: 25. Why was this a commendable arrangement? *A.*—Because the wise and learned of the world, having fixed opinions, would blend naturalistic ideas with the new light, and shape it to their own purposes, instead of becoming as little children to be molded by it. They would use it to patch their old systems and exalt themselves, instead of lifting up the lowly and ignorant to their level. For alas! such is the short-sightedness of human nature. I. Cor. i: 26–29.

2. How, in that case, would the lowly be benefited? *A.*—It seems unlikely that they would ever have been reached. But by making the lowly the first recipients of favor, and then Teachers of the exalted, it had more plastic material to work with, and make

a revolution in both. For the wise and exalted must now come down from their fool's paradise, and conform to a system already constructed, and able to be conducted without them. Matt. xxi: 31, 32.

3. What distinguishes Believers who receive Mother Ann's gospel, from all other religious bodies? *A.*—We teach that Christ has appeared a second time, without sin, unto salvation. That his Chief Messenger was a redeemed woman, chosen and anointed with a Holy Spirit to be a Mother to all children of the New Creation, and chief co-worker with Jesus the Father, in leading and dispensing Divine spiritual gifts to their flock. Eph. iv: 7-13. I. Cor. xii: 4-13.

4. What are some characteristics of her disciples? *A.*—They are noted for their honesty, industry, integrity, quietness of spirit, purity of life, blameless conduct, love to each other and to mankind, and willingness to serve for the greatest good of all, by ministering to human necessities. Luke xxii: 26, 27. Matt. xx: 26-28. Ch. xxv: 34-40.

5. Are they in any respect, a peculiar people? *A.*—Her spiritual offspring, called and separated from the world, by elevation and consecration, male and female having equal rights, duties, honors and privileges, are the remnant of the woman's seed, who keep the commandments of God and have the testi-

mony of Jesus. Rev. xii: 17. Jon. xv: 19. I. Pet. ii: 9–11.

6. What peculiarities distinguish us from other religious people? *A.*—We own no wives, nor husbands, nor carnal relations, nor private personal property. We hold our earthly and spiritual possessions as a united and consecrated interest, each toiling for the good of the whole. In love serving one another, in honor preferring one another, as brothers and sisters of one family. Ro. xii: 10. Gal. v: 13. Luke xiv: 33. Matt. xiii: 44–46.

7. Are there no others who practice these principles? *A.*—We believe a few are trying to do so, who do not build on the revelation of Christ's second appearing, which they believe is yet to come. But if those who have entered this road, will persevere, they will gradually gain a full knowledge of truth, in the way of the cross, which they will bear for sake of its fruits.

8. Are there many roads to heaven? *A.*—There are various ways to the heavens of the natural life, which are all to vanish away like smoke. Also various ways of reasoning one's mind out of error into truth. But truth itself, is one, and it discloses but one strait gate and narrow way to the heavens of eternal life. Isa. li: 6. Matt. vii: 13, 14. Eph. iv: 4–6. I. Cor. xii: 4–14.

9. What is our position, relative to others? *A.*—We claim to be only in advance on the road which all must finally travel. If not freely and voluntarily, which is the most honorable, their necessities will compel them, either in this or the spirit world, divested of the honor of volunteers. Luke xiv: 23.

10. Roman Catholics teach confession of sins, have celibate orders of communists who profess to renounce all worldly ambition, attachments, pursuits, and relationships, and to consecrate their lives to the service of God and their Church. Doubtless many of them are sincere. They also have a visible Priesthood, in which they trust for forgiveness of sins, for favor with God, and for present direction. In what do they differ from the followers of Christ in his second appearing? *A.*—They differ widely, in many things. Particularly in the position they assign to woman. The dictum of woman's silence prevails in their churches, and all women have to confess to male Priests. They do not receive the revelation of Christ's second appearing, and they compose two classes. One of Teachers who abstain from marriage, and the other of people who are encouraged to marry. And all, esteem marriage a sacrament of their Church. The married class, who are vastly in the majority, do not live differently from other married Christians, who build and support the kingdoms of this world.

NOTE 13. We have mentioned Roman Catholics, solely because of a similarity between them and us, in certain external forms, which frequently calls forth the remark, *O, you are like the Catholics*, which we do not concede. The authority of truth is not weakened, nor should it be less esteemed because it thwarts our passions, or is found in unpopular associations. Neither is it convertible into falsehood by misalliance. But, as the Chinese say, After a thousand million sophistries, subtleties and lies, the smallest truth remains precisely what it was before. Tho we would not become accusers, nor condemn on hearsay evidence where it will do no good, it is a duty we owe to God and our neighbor to point out the error we see, and to condemn evil wherever and whenever it will best serve the righteous cause. We hope to make truth so plain in our life and testimony, that the inexperienced may see clearly the right path, and the wrong doer stand self-convicted.

11. Is pure Christianity as taught by Jesus and his true disciples, a cure for all evils? Does it remove sin, and all curse, which is the effect of sin, and heal all wounds and disorders? Does it restore all things to a new and perfect state in righteousness, superior to the first creation, because in it there is no fear, no death, no pain, no decay, no decline, no attraction of unholy desires, no clash, no corruption? *A.*—Yea, truly so. And because the work of God from the beginning, has ever been advancing toward this grand consummation, and also for other reason, we

believe that to hold all women in that arbitrary subjection to men, which the rule of brute force reduced them to, 6,000 years ago, as the consequence of transgression, without remedy nor court of appeal, is a barbarism as opposed to the spirit of Christianity, as death is to life, or hate to love. Rev. xxii: 3. Ch. vii: 16, 17. Ch. xxi: 4. Acts iii: 21.

12. Can a corrupt fountain send forth pure streams? *A.*—It cannot; as the fountain is, so is the stream. Any church that seeks to exercise arbitrary control over conscience,—that sows hate among neighbors, or practices carnal marriage, or sanguinary war,—or combines with earthly governments for political preferment, wealth or power, cannot be a Church of Jesus Christ. Matt. vii: 18–21.

13. What is the Government of the Church of Christ? *A.*—It is wholly parental. The leading authority is vested in four persons, two of each sex, called Ministry. The head of a family, is an Eldership, consisting when complete, of four, two of each sex. Elders are assisted by deacons, two of each sex when the order is full, or more if necessary, who manage in temporal care.

14. What is the organic relation of our Leaders to members of the visible body of Christ? *A.*—They are its visible head, and constitute a spiritually anointed Priesthood, branches of the TRUE VINE. Thru them we are joined to

the Church, or living body of Christ, and receive life eternal from the fountain head in Deity. Jon. xv: 1–5.

15. What is the authority of our Leaders over members of the body? *A.*—It is the authority of Christ, to wound and to heal, to bind and loose, to admit or cast out. They are our appointed judges. Their strength comes thru faithfulness, the power of example, and support of the body. They are as Watchers upon our walls, to protect, counsel and direct, reprove, convict, instruct and exhort, as they deem necessary. I. Cor. iv: 1–4. Heb. xiii: 7, 17.

16. What is their authority over the rules? *A.*—They have authority in council, to make and unmake, local rules, but not in any case to divorce religion from morality, nor to abrogate a truthful principle. They may change, suspend, or enforce by example and moral suasion, such social regulations as in their judgment, conditions seem to require.

17. Are all amenable to the same laws and social regulations? *A.*—Yea, each in their own order and place. No finite being has authority over moral and spiritual laws, written in the universal understanding. All are strictly amenable to these, in all conditions, times and places. No end can justify the use of immoral means. No authority can abrogate nor suspend obligations to moral principle. Matt. v: 17–20.

18. We are sometimes asked Do you worship Ann Lee, or consider her infallible. What is the truth in this matter? *A.*—We consider the revelation of God, and of the gospel of Christ, made to us by Ann Lee, infallible, as any revelation ever given to man. And tho we receive the words of God thru His anointed Messengers, and reverence many of them with deep filial love and gratitude, we do not offer to any finite being, whether Jesus, Ann, or other Messengers, that incense of praise and adoration which is due alone to the Infinite.

19. What do we find written that illustrates this order of mediation? *A.*—The parable of the vine has already been cited. It is plain that after Jesus left the world none could be joined to him, only thru union with his disciples into whom the body of Christ had entered to abide. Hence Cornelius was directed to send for Peter, and Annanias was directed to minister the Holy Spirit to Paul. All new growth is at the end of the branches. Acts ix: 10–17. Ch. x: 28–46. L. Ch. V., 4, 10, 11. Jon. xv: 1–6.

20. What sayings of Jesus support this view? *A.*—When the Son of man would be seen coming with the clouds of heaven. He shall send forth his Messengers with the great sound of a trumpet, and THEY shall gather his chosen. Again, He that receiveth you

receiveth me,—He that receiveth a little child in my name, receiveth me, and he that receiveth me, receiveth not me, but Him that sent me. Jesus testifies that he is only as a medium of conveyance from a higher Source. Matt. xxiv: 31. Mark xiii: 26, 27. Matt. x: 40, 41. Ch. xviii: 5. Mark ix: 37. Luke ix: 48.

21. How does this absolute self-surrender to a principle involving such strict discipline, affect individuality? *A.*—It purifies, uplifts, strengthens, ennobles, and expands individuality, by freeing it from the limitations of lust, avarice, and ambition, and from the trammels of animal appetite and passion.

22. How does military discipline bear on individuality? *A.*—Men are not concerned for individuality when training people to break the commandments of God, and destroy the lives and happiness of their fellows. Neither reason, judgment, nor conscience of an inferior are permitted to interfere with the arbitrary commands of a military superior, when he attempts to do the dragon's work and create hell. Nor are creatures considered in the light of individual responsibility to a Supreme moral Governor. Absolute, unquestioning obedience is demanded to murderous Cains, who violate all the commandments of God, and the more mechanical the soldier's obedience becomes, the more acceptable his service.

23. In what does true individuality consist? *A.*—In the exercise and development of reason, judgment, conscience, understanding, will, and all those special talents which distinguish man from brute. These, our gospel does not repress, but establishes, exalts, and gives them proper discipline and direction.

24. Is it right to disrespect people because their belief is different from ours, or because it may appear foolish to us? *A.*—Nay. As we sow we shall reap. Religious sincerity should be respected, even tho in a worshiper of idols. There are good people in all systems who need only suitable instruction to guide them into the right path. Disciples of truth teach by example as well as by precept. Precepts lead, but examples draw. Matt. v: 16.

25. In what other respects are the virgin followers of the Lamb distinguished from professors of nominal Christianity? *A.*—We are subjects of the harvest, which ends the world in us. Matt. xiii: 30, 39. We preach and obey the everlasting gospel of the reign of God. Rev. xiv: 6, 7. We are rising in the first resurrection, and judgment is given us to judge ourselves. Rev. xx: 4, 5.

26. Is Christ now here, reigning on the earth in millennial glory? *A.*—Yea, in the hearts of his people. We gather all tares of the enemy, out of our kingdom within, and reign with Christ here on the earth, over ourselves,

and over all sin and sinful desires. Rev. xx: 4, 5. We are standing before the great white throne, which we find is a solemn reality; and the old heavens and earth of self-seeking, ease and pleasure, are fleeing away from us, as fast as we can cast them out. Same: ver. 11, 12.

27. What prophecy uttered 2,500 years before our time, is literally fulfilled in our worship, and in no other people that profess the name of Christ, (except perhaps a people in Russia, who also practice the virgin life)? *A.*—When He that scattered Israel will gather him, and keep him as a Shepherd his flock, Then shall the VIRGIN REJOICE IN THE DANCE, *both young men and old together.* And I will turn their mourning into joy, and will comfort them and make them to rejoice from their sorrows. And my people shall be satisfied with my goodness, saith Jehovah. Jer. xxxi: 10–14.

Jer. 149:3, 150:4.

28. Are we better than others? *A.*—Not unless we are more faithful and self-sacrificing for truth's sake. We may have more light, and not be as good, if we do not live up to it. It is not the amount of talent or light, but the right use of it, that renders any one acceptable. Matt. xxv: 14–30. Ch. vii: 21.

29. What is the calling of a Priest unto God? *A.*—To be a Parent and Instructor of the people. To be their perpetual servant. Matt. xx: 26–28. Ch. xxiii: 11. To hear and

redress grievances with counsel and judgment, as a spiritual healer, Ch. viii: 17. Also as a Mediator to pray for them, and present spiritual offerings in their behalf. Lev. iv: 20, 26, 31, 35. Ch. v: 6, 10, 13, 16, 18. I. Pet. ii: 5, 9.

30. What do the Prophets say is the duty of a Priest? *A.*—The Priest's lips should keep knowledge; they should seek the law at his mouth. For he is the Messenger of the Most High. Mal. ii: 7. Again the Spirit in Jeremiah, speaks of a time then future but now present, saying, I will give you Pastors according to my heart, and they shall feed you with knowledge and understanding. Jer. iii: 15. Hos. vi: 6.

31. Does this mean the knowledge of letters which puffeth up, or of worldly science which enables covetous men to take advantage of their fellows? I. Cor. viii: 1. *A.*—Far different from that, which must vanish away. Ch. xiii: 8. Tho there is a natural knowledge which is useful and necessary for time, but this can be obtained from books, and in schools, and by observation and contact with others.

32. What then is the knowledge which is not taught in earthly schools,—which God desired of His people rather than burnt offerings, and concerning which, He says, By his knowledge shall my righteous servant justify many;

Wisdom and knowledge shall be the stability of thy times, and strength of salvation? Hos. vi: 6. Isa. liii: 11. Ch. xxxiii: 6. *A.*—That knowledge which the Holy Spirit teaches, and which makes wise to salvation and eternal life. Jon. xiv: 26. I. Jon. ii: 27. L. Ch. IX. 4.

33. How is this knowledge gained? *A.*—By hearkening to the Messengers of the Divine Spirit, and giving our whole heart to practice all the truth that we know, at the same time desiring more. That is, by living every day, to our highest convictions of right and duty. To do this, will keep one spiritually awake.

34. Can we learn the truth by reading good books, or by listening to Teachers, or by our own cogitations, if we do not practice it? *A.*—In that case, we could learn only its first rudiments; its a, b, c; so much as is necessary for beginners, and no more. Same as we never could learn a trade, only by practicing it. Matt. vii: 21, 24-27.

35. Is practice the basis of all advance in spiritual knowledge? *A.*—It is truly so. The most doing person shall be the most knowing. He that lives to all the truth he has today, will have more to-morrow. Jesus says If ye continue in my word, then are ye my disciples indeed,—and ye SHALL KNOW the truth, and truth shall make you free, thru your obedience thereto. Practice alone is the test of knowledge. Jon. viii: 31, 32.

36. John says The anointing which ye received from him, abideth in you, and you need not that any one teach you; but the same anointing teaches you concerning all things. To whom was this addressed? I. Jon. ii: 27. *A.*—To those who, by constant practice of the truth, had made it their knowledge and habit, congenial to the soil of their mind. Such do not lean upon opinions of others, but think and act from a ground of knowledge within; that is, from the anointing. Yet they are not independent of the head of the body, but think and act in agreement therewith, for the anointing teaches the same lessons in all.

37. Does the natural man also think from a ground of knowledge or of ignorance within? *A.*—Yea, from his knowledge of earthly, sensational, and transient things, and ignorance of heavenly things. Rarely from the spiritual element of his being, because that is extremely feeble and inoperative. They who reject Christ, or his teaching, have nothing more stable than the animal ego, and the nature of the world which perishes, on which to found opinions.

38. Are people accountable for their belief or unbelief? *A.*—Very largely so. Father James said True faith is a saving grace; unbelief is a damning sin. Testimon. 234. The popular proverb, A man convinced against his will,

is of the same opinion still, voices the common judgment of the power of the will over belief.

39. Can people be forced to believe the truth, contrary to their wishes? *A.*—They may be, by having evidence forced upon their attention, as is frequently the case in spirit manifestations. The pure in heart delight to see God in the truth which His light sheds abroad. Matt. v: 8.

NOTE 14. In November, 1844, Calvin Green speaking in confirmation of the truth of prophecy, said, The hand of God is now stretched out in the earth, as it never was before, since this was a world. Those who wish not to believe, will be forced to believe. Whoever lives seven years will realize the truth of this, else I do not know the voice of the Angel of God.—Meeting Journal. Since the year 1848, spirit manifestations have forced many to believe, who, as they testified, wished not to believe, in a life hereafter.

40. Can the impure and dishonest, see God? *A.*—Only very imperfectly; Without holiness, no one shall see the Lord. Heb. xii: 14. Impure affections and perverted desires, color the evidence, or exclude it. The dishonest, refuse to attend to evidence, or they reason against it from false premises. One has married a wife, and that closes all argument with him. Another has bought five yoke of oxen, or other property, which is a stronger magnet than any appeal to reason. All will

be given sufficient evidence, to leave them in the end without a justifiable excuse. I. Tim. ii: 4–6. Ro. xiv: 11. Jon. iv: 45.

41. Is it wise to reason against our own light and convictions of truth and duty? *A.*—Nay; it is extremely darkening to the spiritual mind, and perilous to do so. It is like throwing poisonous dust into one's own eyes. If that light which is in you becomes darkness, how great is that darkness. Matt. vi: 22, 23. Luke xi: 34, 35. Reason is the eye of the mind.

42. Is reason a safe guide to follow in spiritual matters? *A.*—Not altogether. The reasonings of the carnal mind, prompted by the lower, animal self, are soul darkening, and lead to destruction. Hence they should be ignored, and commanded to silence. II. Cor. x: 3–5, Marg. The reasonings of the spiritual mind, illuminated with truth, and guided by the Holy Spirit, should be heeded. But they need frequent testing by the orders of the gospel, by the testimony and counsel of our Elders, and by the collective wisdom of the communion of Saints. Isa. viii: 19, 20. Ch. i: 18. I. Cor. xiv: 32, 33.

43. What has been learned by experience, concerning highly sensitive organizations of the nervous temperament? *A.*—As a rule, conscientious persons who are extremely sensitive, and mediumistic as such persons usually are, whether for spirits in or out of

the body, need the aid of a strong and evenly balanced mind, or one more outward than themselves, to steady, and hold them in their proper orbit. Such guidance as our Order provides, is for the best good of all.

44. What is a bigot? *A.*—One who obstinately defends error, and passionately condemns others because they do not agree with him. No one is a bigot for holding fast to truth.

45. What is superstition? *A.*—It is belief in mystery, combined with fear caused by false teaching, which changes the moral perspective. So that things purely imaginary are regarded as sinful, while SINFUL ACTIONS which produce impure imaginations, are regarded as natural and harmless. A rational belief in the supernatural, and scrupulous performance of all moral duties, is not superstition.

46. Ought we to believe on insufficient evidence, or any thing we do not understand? *A.*—We may believe some things we do not understand, but not without clear and sufficient evidence. We can believe in electric motors, telegraphs, and telephones, and that astronomers predict eclipses, without understanding them, nor being overcredulous. It is the same with ideas of a spiritual nature, taught by reliable spiritual Seers, who all bear the same testimony.

47. What is the wise and discreet method? *A.*—As all understanding cannot be given at

once, it is best in spiritual matters, as in natural, to keep our minds open to instruction, and not decide for nor against that which we do not understand, till we are so well informed that we can decide according to knowledge, or have grown to comprehend it. Much of our knowledge is received upon testimony. In this case, wise ones consider the value and weight of testimony.

48. Is it necessary for one who has the truth, to investigate other systems to prove it? Or as some say, to hear all sides with their clashing arguments, and conflicting opinions? *A.*—It is not, no more than one needs to enter a fog or a cavern, to find out sunlight. Light comprehends darkness, but darkness never can comprehend light. In Christ are hid all the treasures of wisdom and spiritual knowledge. He that is abroad in search for truth, has not discovered its fountain within, and is liable not to know, if he chance to meet it. Jon. i: 5, 9. Ch. viii: 12. Ch. xii: 35. Col. ii: 2-4.

49. What is the first step toward being born of God? *A.*—One must receive faith which cometh of hearing, and hearing thru the WORD of God, which is the SEED of the spiritual life that abideth forever. This is that word which was announced to you in the gospel. I. Pet. i: 25. They that received the word with understanding, into good and honest

hearts, and kept it, bro't forth fruit. Luke viii. 11, 15. Matt. xiii: 23. Mark iv: 14, 20. Ro. x: 17. James i: 18.

50. How is the next degree taken? *A.*—By obedience to the word, which is the only way to retain it in the heart, and the only way of advance. This brings on the travail in the regeneration, which is a work of years and perhaps of a life time, or longer. But persistent and faithful obedience will result in a complete new birth of the Spirit, and all cross will vanish forever. Heb. v: 9. Matt. xix: 28.

51. What is the third degree, and how is it gained? *A.*—A baptism of the Holy Spirit and Power, which enables one to keep all the commandments of Christ, and purge from the heart, all tares of the enemy, till a sinful nature is destroyed. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my father. Jon. xiv: 21. It is gained by earnest prayer, and watchfulness over one's conduct. Luke xi: 13. Acts i: 14. Matt. xiii: 38–41.

52. Is this baptism sometimes referred to as a new birth? *A.*—Yea, but it is only one degree, at the beginning of a travail in the regeneration, for the prize it discloses to view. It is the true wedding garment, bestowed on the guests who are bidden to the feast. It can only be received thru an

awakened inward responsive desire. Matt. xxii: 10–13.

53. To what stage in the growth of the kingdom of God, does this parable of a marriage feast, which the king prepared for his son, apply? *A.*—To its mature, fruit producing stage, designated as the marriage of the Lamb, when all preparations are complete. When the heavens open to man thru his knowledge of the holy God and His true Messengers, and all are invited that can be drawn by love, and the attractions of Christ's everlasting kingdom. Rev. xix: 7, 9, 11–14. Jon. xii: 32. Ch. xvii: 3.

54. Who are the servants sent to call the guests? *A.*—They are the reaping Messengers, sent to gather Christ's chosen to the clouds of his presence. They are the preachers of the Gospel. That is, the everlasting gospel; the gospel of the harvest and end of the world. Rev. xiv: 6, 7, 14–20. Matt. xxiv: 31.

55. Who are the guests first called? *A.*—People who profess allegiance to the king, but who have so far departed from his laws and authority, that some do not recognize him in his Messengers. Moreover having made idols to themselves, they do not want his delectable things, nor to be disturbed. Matt. xxi: 33–43.

56. What is their city which they have built to inhabit? *A.*—It is their systems of doctrinal belief, compounded of worldly

elements, human tradition, truth held in unrighteousness, and designed as a substitute for keeping the commandments of God. Ro. i: 18. Ritual observances substituted for the cross of Christ, and forms of godliness without the power. II. Tim. iii: 5.

57. What are the king's armies that will destroy the murderers and burn their city? *A.*—The armies that are in heaven, which John saw, following the Word of God, when heaven opened to his vision, after the marriage of the Lamb. They will burn all false systems of men with the fire of truth. Rev. xix: 11–21.

58. Who are those gathered from the highways and hedges? *A.*—People outside of all systems, who are not raised above their fellows by the praise of men, nor bound by training and self-interest to support a false theory. People who may have fallen, conscious of weakness and imperfection, and willing to learn and be guided to improved conditions. Matt. xxi: 31, 32.

59. Who is he without a wedding garment? *A.*—Type of those who refuse the weeding process of the judgment, which strips off the garments of sin, and quickens desire for the wedding garment, of holiness to the Lord forever.

60. What is signified by his being bound hand and foot, and cast into outer darkness? *A.*—He was cast out from the presence of God,

the king. God is light, and light is life and joy. In Him is no darkness. Darkness is death, and corresponds to the inward state of those who reject truth when called to judgment. The judgment is a process of purifying for the feast. Jordan, where the people confessed their sins to John, and bathed, signifies river of judgment. Cleansing by water is a type of cleansing by confession. D. B. H. W. p. 324: 16.

61. What is the revelation given to us on this subject? *A.*—When souls enter eternity, their free agency continues till they are called, by the preaching of the gospel, to the judgment. If they refuse to accept the terms, i. e. to confess and repent of their sins, their free agency, or liberty to do as they please is taken away, and they are bound in chains of evil habits, or prisons of darkness, till desirous to repent. D. B. H. W. p. 367: 15–25. Testimon. p. 239 and 40.

62. What is the sentence of those who reject the inward call to judgment in this life? *A.*—If any one worships the beast and his image and receives a mark, after hearing with inward ear, the proclamation of the gospel of the Judgment, he shall drink the wine of the wrath of God against sin, and be tormented with the fire of truth and the tyranny of darling passions till he repents. Rev. xiv: 9–11.

63. What did Father James say of the struggle souls would have, to find the new birth? *A.*—When souls come to see that they must be born again, or never enter the kingdom of God, they will have done with everything but the way of God. They will have done with all their own wills and ways, and will cry to God as knowing that if they are not delivered, they must die. Testimon. p. 280.

64. What did Jesus say of the Spirit, that he who believed in him would receive? *A.*—Out of his inward parts, (that is his purified affections) shall flow rivers of living water. Jon. vii: 38, 39. It shall be in him a well of water springing up to everlasting life. Ch. iv: 14.

65. What was the testimony of the revival that was in New Lebanon and adjacent towns, in 1779? *A.*—That Christ was about to make his second appearing.

66. What was Father Joseph's impression of the work to come? *A.*—He believed it would be a marvelous and strange work, and warned the people to take heed, that whenever it should appear among them, they might not oppose it.

67. What other opinions did he form of the work? *A.*—He believed it had somewhere, already commenced, but knew not where. He also believed that a virgin life would be required, and that they that had wives should be as they that have none. I. Cor. vii: 29.

68. Did he preach this doctrine? *A.*—Nay, he tho't that would not be prudent, for he saw no way to protect the people in it. Job Bishop. He also believed Christ would appear before another summer passed away, which was the case, as related in L. Ch. IX.

69. Were there other, like premonitory symptoms in this country? *A.*—In 1777, there was a great religious awakening among the people in the town of Somers, Conn., and its vicinity. It was attended with solemn warnings against sin, and the gift of prophecy, concerning the near approach of the second coming of Christ, and the Day of Judgment, which would usher in the latter day of glory. Nathan Tiffany and E. Comstock.

70. What is recorded of the revolutionary soldier from Enfield, Connecticut? *A.*—He was taken sick, and his father went and bro't him home to Enfield, where he died in the spring of 1777. He was under great conviction, and confessed his most burdensome sins to his parents, and was afterward greatly released. He exhorted all around him, to forsake sin. Said he had seen Christ in vision, who told him he should come in three or four years. The gospel opened in New Lebanon in 1780, and in Enfield in 1781. Eunice Billing's Testimon. of her brother.

71. What passage in Psalm xlv., had a literal fulfilment in Mother Ann's travel and pil-

grimage? *A.*—Harken, O Daughter, and consider, and incline thine ear. Forget also thine own people, and thy father's house.

72. Is this psalm generally supposed by Jewish and Christian Commentators to refer to Christ, the Anointed? *A.*—Yea, and with sufficient reason. But to refer to his Church, the above quoted address to the Daughter, is incongruous and absurd. For who is the Father of the Church but God Himself; and who are *thine own people* to the Church, but the members that compose it.

73. Why do Commentators who have not the Spirit, interpret every allusion to woman in prophecy, foretelling her separate autonomy and restoration to honor and favor, to mean the Church? *A.*—Doubtless one principal reason, is that till the character and work of the free, mature, redeemed woman was made known in the *remnant of her seed*, there was no key given to unlock by interpretation, the meaning vailed in the types and figures of prophecy, from the sight of the natural or animal man.

74. Is any promise given that this vail would be removed? *A.*—Yea. When the Lord shall reign in Mount Zion and the Holy Jerusalem shall be established in the top of mountains, He will make unto all people a feast of fat things, therein. Also in Har-

megiddon, (mount of assembly, according to Clark.) He will destroy the covering cast over the face of all people, the vail that is spread over all nations. Isa. xxiv: 20–23. Ch. xxv: 5–9. Rev. xvi: 16. Ch. xix: 17–21. Jon. xvi: 25.

75. Did Mother Ann say It is the vail of the flesh that shuts celestial scenes from view? *A.*—Yea, it is so recorded. And when we know that the battle of ARMAGEDDON, ends in the destruction of the flesh, and that AR in Hebrew, means mountain, we are instructed how this vail which shuts celestial scenes and meanings from the view of all nations, is destroyed, in the mountain of holiness, where the great feast is spread. II. Cor. iii: 13–16. Heb. x: 20.

76. What is the character of this mountain? *A.*—It is the kingdom set up by the God of heaven, that will break in pieces and consume the kingdoms of this world, and grow and fill the whole earth. Dan. ii: 34, 35, 44.

> What hill or mountain is so high
> As those who do themselves deny?
> They stand confessed to every eye,
> As God's true habitation.
>
> —Hymn, Micah's Prophecy.

77. It is written in Ps. ii: 7, Thou art my Son. Ask of me, and I will give nations thine inheritance, and the uttermost parts of the earth thy possession. Thou shalt break

them with a rod of iron. Thou shalt dash them in pieces like a potter's vessel. The same dominion is promised to all overcomers in Christ. Rev. ii: 26, 27. Is there any similar work assigned to a Daughter or Daughters? *A.*—Arise and thrash, O Daughter of Zion: for I will make thine horn *i. e. power*, iron, *forasmuch as iron is strong, and breaketh in pieces and subdueth all things.* Dan ii: 40. And I will make thy feet brass, *in allusion to the eastern mode of thrashing grain, by tramping with feet of cattle.* And thou shalt beat in pieces many people, *by dissolving carnal relationships.* And I will consecrate their gain unto Jehovah, *in a united and consecrated interest*, and their substance to the Lord of the whole earth, *for the use of His holy people.* Micah iv: 13.

78. Does this describe the effects of Mother Ann's gospel on those who receive it? *A.*—It truly does. In man and woman, a single pair,—not in man alone, nor in woman alone,—are all the elements that form a nation. These are broken in pieces by the New woman's leaven, doctrine, or gospel, and she who is the organizer of the home, cleanses by her word of testimony, and recombines them in the life and order of the New Creation, wherein all old things have passed away, and all things have become new, and all of God. II. Cor. v: 17. Matt. xiii: 33. Luke xiii: 21.

79. Is our gospel adapted to become a universal religion? *A.*—Yea. It is as universal as a harvest. For it is the gospel of the harvest of the Age; tho all fruits are not harvested at one time, because all do not get ripe at one time. To ALL, ripe and unripe, it says, Repent of your sins; face right about. Cease to do evil and learn to do well. It is universal as the Judgment, for it is the gospel of the Judgment, which judges the living and the dead. We know not if any other gospel concerns itself with the dead, except to cast them into hell. Ours lifts them out, if they choose to accept its terms, and gives them power to comply. The reach of our gospel, is as extensive as the judgment of the great white throne. Rev. xx: 11–13. Testimon p. 216: 7, 8. I. Pet. iii: 18–20.

80. What does the Apostle say is the design of preaching the gospel to the dead? *A.*—For this, the gospel is preached to them that are dead, that they may be judged according to men in flesh, *then they are not in flesh*, but live according to God in Spirit. I. Pet. iv: 6. The gospel is preached to the dead, excarnated intelligences, that they may be judged, i. e. purged of their sins, or tares, and live, AND LIVE. Then it is the gospel of the JUDGMENT, and of ETERNAL LIFE IN SPIRIT, that is preached. That is OUR GOSPEL. Jon. v: 25, 28, 29.

81. Do both Peter and Paul say, that Christ is Judge of the living and the dead? Acts x: 42. Ro. xiv: 9. II. Tim. iv: 1. I. Pet. iv: 5, 6. Ro. ii: 16. *A.*—Yea. Our gospel abounds with that kind of teaching. Mother taught If the living will not hear the word of God, the dead will. That when souls receive the gospel in this world, their dead relations in eternity receive it at the same time, and both travel together into the kingdom of God. Testimon. p. 186–189.

82. Do the records of the New Testament show a close connection and intercommunication between the visible and invisible worlds, and great influx of spirits, from that world to this, in the time of Christ's first appearing? *A.*—They certainly do, and that history is now being repeated on a more extensive scale. Mother Ann said she saw a thousand in the world of spirits to one she saw in the body. Father William, Father James and Elder Hocknell had similar experiences, and all preached to the dead, and even to denizens of the hells. They also saw them arise to judgment, and come forth into the first resurrection. Rev. xiv: 6, 7. Jon. v: 28, 29.

83. Were similar experiences duplicated in many independent Witnesses, living far apart, and holding no direct communication with each other, in the time of the outpouring of the Holy Spirit on Believers, between 1837

and 1850? *A.*—Yea, and their sound is being carried out into all the world, thru thousands of channels, by the agency of spirits converted to the gospel, in the first hundred years of Believers' travail in the gospel of Christ's second appearing. Prophets are being raised up in every nation to convey the light of the New Dispensation to the children of men. The lines of the Two Anointed, have gone out into all the earth. Ps. xix.

84. What is the Invitation to Souls, sung by Angels and learned of them by our Prophets? *A.*—

The Angels are sounding on their golden trumpets,
They sound and resound from the heavenly shore;
Inviting all kindreds, all nations, all people,
To come, come to Zion and wander no more.
The trumpets are sounding the dead to awaken,
Awake and arise from your slumbers and come;
O come all ye wandering, forlorn and forsaken,
The Lord hath prepared for His people a home.
O come to the City of the New Jerusalem,
The bright shining City of God and the Lamb;
Where Saints and Archangels and happified spirits,
Are now sounding praises to the GREAT I AM.

NOTE 15. The hymn, Invitation to Souls, was sung by the heavenly hosts in the air at Whitewater, Ohio, and was heard and learned by a company of Sisters, as it sounded over their heads, while they were in the orchard, harvesting apples, in the time of the greatest stir caused by Miller's preaching and the Advent movement, or 1846. It is thus that manifestations from

heaven in Christ's first appearing, are duplicated in his second appearing, with variations suited to the advanced stage of his work. Luke ii: 13. Jesus said the Son of man would send his Angels to gather his chosen, Matt. xxiv: 31, Mark xiii: 27, but the world knows not when it takes place, altho it professes to be anxiously looking for it, because not in a condition to receive the message, nor to believe its messengers. Only Witnesses chosen before of God, saw Jesus Christ after his violent taking away by his enemies, and only those who believed the testimony of those Witnesses, could ever after become his disciples. Acts x: 41.

CHAPTER XI.

ARMAGEDDON.

MOUNTAIN OF THE ASSEMBLY.

(From The *World's Advance Thought.*)

1. The battle of Armageddon is the battle of Truth against error and falsehood. The fact of its being fought with the sword, which goeth forth out of the mouth, proves it to be a battle of ideas, and of the potencies of tho't, and not a contention with carnal weapons. Its sword is the Word of God, which is Truth. "Thy word is Truth," said Jesus, in his prayer to the Father. Rev. xvi: 11–16. Ch. xvii: 14. Ch. xix: 11–21.

2. This Truth is spoken by the armies that are in heaven, who sit upon white horses, and are clothed in fine linen, white and clean;—"which is the righteousness of the saints"—also by those on earth who are united with them in the conflict of Truth against error. Rev. xix: 14.

3. John heard a voice from heaven, inviting him thither, and immediately he was in the spirit. This teaches us that to be in heaven is to be in a heavenly spirit. The battle we have referred to is the oft repeated story of the warfare of the spirit against the flesh. Ch. iv: 1, 2. Ro. vii: 23.

4. Those who are led by the spirit of God, the Most High, are the children of God; those who are led by the passions and desires of the flesh, are children of the flesh. "God is spirit," holy, Infinite, and unconditioned. Flesh is produced by inferior, localized natural spirit, limited and conditioned in matter, and is subject to corruption and decay. The flesh desires against the

spirit, and the spirit against the flesh—these are opposed, one to the other, so that the children of the flesh are not the children of God, the Highest, and "they who are in the flesh cannot please God," only by ceasing from the flesh, and following the leadings of the Holy Spirit. Gal. v: 17. Ro. viii: 7, 8, 14. Ch. ix: 8.

5. This brings on the warfare which continues till the creature is born of the Spirit from above, and the opposing nature of the flesh is destroyed. This is first accomplished by individuals, men and women, and extends thru organizations of which the individuals are component parts, and finally, according to the vision of the Seer, to the Race in aggregate.

6. We believe this vision represents the final battle, after which all wars will cease forever—"the battle of the great day of God Almighty." We see signs that the conflict has begun in advanced portions of the human family, and its effects are extending to the remotest extremities of the body, politic and social. Rev. xvi: 14.

7. All who overcome in this battle, enter into peace. Their last enemy, Death, has been destroyed. They have become perfect, transparent as crystal. They stand on the sea of glass, mingled with fire. No evil can approach them nor abide in their presence. All cause of conflict and unrest is removed. All darkness and doubt are abolished, and imperfection and mourning are banished forever. They enter the pearly gates of the diaphanous New Jerusalem, and have become transmitters of the light, love, and power of Jehovah to their toiling, praying, battle girt comrades below. Rev. xv: 2. Ch. xix: 10. Ch. xxii: 8, 9.

8. Those who sit upon white horses are not earthly, but ascended, spiritual beings, who have overcome the world, and conquered sin in the flesh, while clothed with earthly tabernacles, and exposed to its temptations, as did Jesus, their great Exemplar. Hence, they are every one like their Leader.

9. White signifies victory, gladness and rejoicing. "Be of good cheer, for I have overcome the world," said Jesus to his disciples, on a very sorrowful occasion. It was an intimation that they should do likewise, and so put an end to sorrow. "The disciple is not above his Teacher, but every one that is perfect shall be as his Teacher." Luke vi: 40.

10. We believe the horse in this vision typifies the reserve power or force which those glorified spirits acquired by subduing their animal appetites and passions, subordinating them to the rational faculties, for the development of the deathless spirit, while they were incarnate in mortal bodies.

11. The *psucheen*, animal soul translated in our English version sometimes soul, and sometimes life, was regarded by the ancients as the seat of passion, appetite and corporeal sensation. The adjective formed from it is translated "sensual." Hence, although invisible, as all life and sensation are, it is not spiritual in any holy or Divine sense, but is a natural product of the world and is opposed to the spirit of Truth, as every one who attempts to live a spiritual or holy life, is sure to discover. Jon. xii: 25.

12. This it is that Jesus declared we would lose by seeking to save it; and that we must hate and renounce it, by denial in this world, if we would keep it unto eternal or spiritual life. As one acquires the strength of the resistance he overcomes, all the strength of will acquired in efforts to subdue inward foes, while in the body, is retained by the victor, and forms a permanent reserve force, ever at his command.

13. Whereas, those who live most wholly in the animal, allowing sensual desires free scope, their wills offering little or no resistance to the full tide of nature —often greatly corrupted and debased by unfortunate surroundings—are comparatively dead,—their wills are feeble,—mere creatures of circumstances, subject to

environment, acting only as acted upon; they have no positive working character, no marked individuality distinct from animal proclivity, over which they were ordained to rule, and must, ere they reach the goal of all highest aspiration, or a state of permanent unalloyed felicity. Gen. i: 28. I. Tim. v: 6.

14. After the marriage of the Lamb which ends the mystery of God by completing the revelation of the true Order of Deity, and lays the foundation of increase in the New spiritual Creation in both parts of manhood, that is, in man and woman alike heaven is opened to man, and the aforementioned overcomers, who have ascended through that death which cometh by the cross of Christ, are seen prepared to descend upon those ready to be harvested from the earth by walking in Christ's steps. Rev. xix: 7–21.

15. This accords with Christ's promise to Nathaniel: "Hereafter ye shall see heaven opened, and the Angels of God ascending and descending upon the Son of man." By "Son of man," we understand the regenerated, twice born, or new man, and heir of all the spiritual promises God ever gave to man. This character includes all who are begotten of the Spirit by the Word of God, and are travailing in the birth for eternal life.

16. "And the beast was taken, and with him the false prophet who did signs before him, by which he deceived those who received the mark of the beast, and those who worship his image, and were cast alive into the lake of fire." The sulphur of this burning collection of like to like, is *darling passions.* The beast signifies in substance the wild animal nature of man, which, when organized into a Government, makes a prey of the masses, by compelling the many to toil for the pride, luxury, and ambition of the few. Rev. xix: 20.

17. The false prophet is any professed interpreter of the will of God to man, or system of belief which promises mankind happiness and the rewards of right-

eousness, without doing the works which make a righteous character within. These form no part of the real man, who was created in the image and likeness of God, to manifest His authority in the visible creation, and hold dominion over all inferior orders of life, including his own appetites, passions and desires. To this lordly position he died, when the allurements of the sensual life captivated his reason, and caused him to violate the law of life written in his understanding, by making carnal pleasure and not use his incentive to action. In order to regain the lost birthright, he must die to the servile state he is in.

18. Hence, the remnant are slain to the carnal life by the sword of him whose name is called the Word of God, and by the daily cross of Christ. And all the carrion birds that fly in the old heavens are filled with their flesh. "All flesh is grass, and the glory thereof, as the flower of grass. The grass withereth, the flower falleth (and perishes), but the word of our God, and he that doeth His will, abideth forever."

19. Whatever spiritual bodies the saints are raised in, they cannot be bodies of flesh, for as "he that sows to the flesh, shall of the flesh reap corruption," flesh is synonymous with corruption and destruction. The resurrection body is incorruptible and eternal, adapted to the finest and rarest spiritual environment. It emits a light surpassing in splendor the noonday sun, and mounts to the Throne of Supernal Love, from whence its life is perpetually supplied. ALONZO G. HOLLISTER.

CHAPTER XII.

THE MERCY SEAT.

In this is love; not that we loved God, but that He loved us, and sent forth his son, a propitiation concerning our sins. And he is a propitiation not only concerning ours, but also concerning the whole world. I. Jon. ii: 2. Ch. iv: 10.

1. The human memory is a marvelous instrument for recording conduct and everything that engages attention, beyond possibility of destruction by fire, or catastrophe, or time's flight, or wear, or by death and dissolution of that delicate chemical vesture, within which its sensitive texture is wrought.

2. Tho creatures forget the act, its record remains to testify in a season of judgment, beyond the power even of its owner to erase. Only the Divine Wisdom that ordained its laws, could devise means to infuse an antidote, to correct, to cover or efface from the life, undesirable memories that testify against the actors, or neutralize their ill effects and bury evil conduct and its consequences in perpetual oblivion.

3. Hence we look to Divine revelation for the true method of atoning for sin, and casting it out of heart and memory. Jesus testified, "The Father judges no man, but has committed all judgment to the Son, that all men may honor the Son, even as they honor the Father." The Father is honored by honoring His Messengers. "He has given him authority also to execute judgment, because he is the Son of man." This teaches that the Father has committed to man, the judgment of things pertaining to man. Jon. v: 22, 27.

4. God in the conscience, is but one's individual portion of God, and if it be unable to preserve one from

sinning, how can it perform the greater office of taking away sin and restoring lost liberty without external aid, by confession before a Witness. Partial judgments do indeed, arise at times in the conscience and understanding, sufficient to turn their subject from an evil course, but they do not erase past sins, nor purge corruption from the heart.

5. The Son of man alluded to, is not a particular person, but a character, which includes many in one spirit. For it is written, "The Saints shall judge the world." Hence, this Son of man is the regenerated, new man, and heir of all precious things promised to man. He does not become such without passing thru the ordeal which takes away sin and purifies the soul. To be qualified Judges, they must be tested by the same standard that is to be applied to others in their presence. Hence we are told "The sins of some men are manifest, going before to judgment, but some, they follow after. Likewise the good works of some are manifest, and they that are otherwise cannot be hid." I. Tim. v: 24.

6. Under the law which was a shadow of good things to come, it is written, God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Jesus testified, "For every idle word that men shall speak, they shall give account thereof in a day of judgment." To whom is this account to be rendered? To God in his Saints, thru and by whom He judges the world. Daniel tells us of a time when judgment was given to the Saints of the Most High, and the time came that the Saints possessed the kingdom." The Apostle confirms the same: "Know ye not, the Saints shall judge the world?"

7. Jesus said to his disciples, "When the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." John saw twice twelve thrones, on which sat twice twelve Elders around the central throne, showing an

equal participation in this judgment, by the feminine half of humanity, as our Prophets reveal to us. Else, why has woman reason, judgment, conscience and understanding to sift and weigh evidence. Rev. iv: 4.

8. In describing the judgment of the first resurrection and Millennial reign, the Seer says, "I saw thrones, and they sat upon them," but he does not denote their number. Daniel also, is indefinite as to number, saying, "The thrones were placed." There may be twelve thousand, or twelve times twelve thousand, according to the number sealed out of the tribes of Israel, for aught that appears to the contrary. Be they few or many, they evidently signify judgment and dominion given to those who sit on them. Rev. xx: 4. Ch. vii: 4. Dan. vii: 9.

9. These Judges have been tempted like ourselves, and having been purged even if they have not yielded to the same extent, can be touched with a feeling of our infirmities, and wherein themselves have suffered, are able to aid those who are alike tempted. Here then, is the tribunal before which, in due season we must all be made manifest, and here is found the mercy seat from which is dispensed the healing and covering power of a true atonement. For Jesus testifies thru his servant John, "He that overcometh, shall sit down with me in my throne, even as I overcame and have set down with my Father in his throne." Heb. iv: 15. Rev. iii: 21.

10. Having been anointed with the same Holy Spirit, and baptized thereby into death of the carnal life, as Jesus was, and having overcome death, and him having the power of death, as Jesus overcame, they are one with Christ, and execute that same judgment and rule in his commands. The prayer offered by Jesus, that his disciples might be one with him, as he was one with the Father, signifies as much as this, to those in whom it is fulfilled and fulfilling. So testifies one who has experienced the cleansing effects and overcoming power dispensed in this judgment.

CHAPTER XIII.

UNVEILING.

(From The *World's Advance Thought.*)

These things I have spoken to you in proverbs. But an hour comes when I will no more speak to you in proverbs, but will tell you plainly concerning the Father. Jon. xvi: 25.

1. "Go Daniel, for the words are shut up and sealed, till the time of end. Many shall be purified, made white and tried. The wicked that persist to do wickedly, shall not understand, but the wise shall understand."—"Write the vision; make it plain, that he who runs may read. If it tarry, wait for it. At the end it shall speak out and not deceive." Dan. xii: 4. Hab. ii: 3.

2. Divine judgment cleanses the heart and mind of its subject, and this is the open portal to the holy of holies. But the power thereof, and its criterion or standard, also the light that judges, proceed from the First Cause, thru purified Agents—called and chosen and faithful Witnesses and Mediators of the Covenant of Eternal Life. Rev. xvii: 14.

3. John saw a great white throne, and from the face of Him who sat thereon, the earth and heavens of the old creation fled away, and no more place was found for them. They left no trace. And he saw the dead, small and great, stand before the throne. And the books of memory were opened; and another book was opened, which is of everlasting life to be. Namely, the life of the Lamb, opened by preaching the eternal gospel in the season of judgment. Rev. xx: 12. Ch. xiv: 6, 7.

4. And the dead were judged out of the things contained in their books. Every one who conformed to the life of the Lamb, and submitted to gospel rule and commands, passed with their good works in them, thru the strait gate of confessing and forsaking sin, and over the highway of holiness, into the great white throne, which is the New heaven. All that could not be conformed to the life of the Lamb, who is in the midst of the throne and round about the throne forever, was cast into the lake of fire and sulphur.

5. Sulphur is darling passions, and it will be seen from this, that each one carries his own fuel within, whether here or there. Lake, in this connection, signifies a gathering of intractable and unstable elements. Its fire is the sting of sinful sensual pleasures. The second death is always voluntary, brought on by rejecting the gospel message of crucifixion to the lower self, when it is preached in the judgment.

6. The first death, which we inherit from our ancestors, is not laid to our account. Creatures are raised from this by breathings of the Spirit, or by hearing the Word. Those who overcome the Dragon in the war of Michael, (who stands up for the deliverance of the beloved people), love not their carnal lives to the second death. By cheerfully sacrificing the same on the cross of daily self-denial, they write their names in the book of life everlasting. Rev. xii: 7, 11. Dan. xii: 1. L. Ch. VIII: 96.

7. The Spirit in Isaiah says, "Heaven is my throne, and earth is my footstool." "According to this figure, people on the earthly, rudimental plane of life, are relatively to the Spirit, no higher than the feet of God. A person who has the kingdom of heaven formed within, having passed from the Old creation to the New, and been purged from all unrighteousness and imperfections of the life gone by, is a little heaven here on earth. A large number of the same, assembled and united in one

spirit to represent the body of Christ, constitute a larger heaven, within and above which the Divine Spirit rules and judges.

8. As the work progresses in both worlds simultaneously, saints out of the body co-operate with those in the body, and *vice versa*. Spirit Seers from whom the vail of flesh is taken away now behold the temple of God built of living stones, and the way into the holy of holies made manifest. The following vision, witnessed among Shakers at Mount Lebanon, N. Y., in December 1889, and related in the words of the Seer, describes an ordeal that many have passed thru, and learned somewhat that is BENEATH THE SYMBOL.

The Shechinah.

9. I seemed to be in a spacious hall, dedicated to religious purposes. At the end were rising seats arranged to face the aisles that occupied the main body of the room. Along the aisles were seated many brethren and sisters; also some not yet numbered with Believers in Christ's Second Appearing, but who had been attracted there by strong magnetic influence.

10. On the first rising seat, were the Elders of this (Mount Lebanon) Society. Back of them, occupying the center, were our present Ministry, with Ministries from other societies occupying each side of them. Behind these, on still ascending seats, were a glorified number, the spirits of departed Elders and Ministries, many of whom I recognized, as I had known them in life, standing in the order and gift of the Anointed. I realized that all those I now saw associated with them, had been called as Witnesses in the judgment work of souls. The appearance which they presented, can only be conceived by the interior sense.

11. As nearly as I can describe, the collective body of Elders themselves formed a white throne, from which an emanating aura ascended like a shining mist, and

formed a cloud above them, over which glowed the radiant light of the Shechinah.

12. Their garments were of a gleaming whiteness, and the atmosphere around them seemed dense with spiritual force. From each individual proceeded an ethereal substance direct as shafts of light, all converging to one center. That center was an altar standing in front of the Elders, and that substance was the pure love of God, which formed the quenchless flame that glowed thereon.

13. From the illuminated cloud above the altar, rolled forth in mellow cadences the richest harmony of song, strong, deep and tender, not clothed in words, yet in language the soul could understand. It was divinest music, which reached the inmost being, with an earnest, pleading invitation to "Come to the judgment! *Come to the judgment!*—Enter the flame and be purified."

14. So appealing were its tones, so rich in love unknown to the natural mind, it bro't an overwhelming power of conviction, under which I felt such a deep sense of the sinfulness of sin, and such an abhorrence to its nature within my own being, that to be free therefrom was my only concern. The sweetness of the *privilege* to be cleansed from sin, so far exceeded the fear of burning, that with joy intense I approached the altar.

15. The work could not be done in a moment. It was first to lay off the outer covering, then gradually to unfold my inner self. While commencing, I glanced upward to those above, who formed the white throne of judgment, and cloud of Witnesses. Every eye was centered on the work I was doing, with no trace of scorn nor severity, but compassion and encouragement.

16. I realized my unworthiness to stand before them, and felt deeply humiliated in exposing to the view of those so pure and exalted all the deformities and miserable conditions of my fallen state. But under the burden of conviction, I felt as Mother Ann once expressed

it, "I could confess before the whole world," for the sake of being released. In agony of soul I cried out, "It matters not *how* I appear; I am just as I am, a poor lost child of nature. I will lay bare my condition; I will uncover to the deepest depths. O beloved Ones! High Priests of Christ's Anointing! in mercy to my poor soul, witness for me. Turn not your gaze away, lest your power cease to flow, and the altar fires become dim."

17. As I proceeded in the work I experienced, as never before, how potent is the love of God to cast out every fear. I also realized how flimsy and vain are all the reasonings and excuses of nature to satisfy conscience. For as soon as opened to the light, they were consumed as cobwebs leaving only the bare motives, the *soul* quality in its exact meaning, that had prompted each deed and word.

18. In the large assembly of people there congregated were placed, here and there, smaller altars, inclosed, where the light and heat were less intense, and where those not prepared to approach the altar of *full* sacrifice, were privileged to make a beginning in presence of but one of the Witnesses. (One or two Witnesses according to circumstances, is the rule we commonly follow). Many were deeply exercised under conviction, and sought as the greatest privilege of their lives to comply with the invitation to come to judgment, and to throw off the yoke of bondage, and the burden of sin.

C. ALLEN.

CHAPTER XIV.

Copy of a Letter Written by DANIEL MOSELEY.

Addressed to the Young Believers, in Kentucky, from Mount Lebanon, N. Y. May 24, 1813.

(Those whose names are given, were the Ministry.)

1. Dearly Beloved Brethren and Sisters;—Benjamin, Joseph, Molly and Mercy, and all those in union with you in obeying the same precious faith in Christ, in his second appearing for salvation and redemption of the lost souls of men and women. It being felt for me to address you a few lines in union and behalf of the Church, I can say I truly feel the fear of God upon me, lest some of my words should be misunderstood and so do hurt. And considering also the awful importance of our calling in this most blessed day that ever souls lived in, for it is now loss or gain to purpose. But if you will labor to get a right understanding and receive the spirit, you will get no harm. But our union in truth to the gospel, gives us power and victory over all sin, and that wicked that was and is to be destroyed, and also joins us to all good. O how glorious and blessed!

2. But the mistake we most fear is, that being in a measure natural, many of you, lest you should

take the promises of God that are made to a redeemed soul, and try to apply them to those who are natural, before they have passed thru mortification, sanctification, and the furnace of redemption, and so find out your awful mistake in the end. How good and refreshing it feels to see those before us that have made thorough work in mortification and redemption. We say it nerves our joints, and fixes our hearts to follow on in the narrow way.

3. But as we said, we fear lest if we should speak or tell you of some of the glories and blessedness of Mount Zion for your encouragement, you might think we meant some great city in worldly pomp, where nature might be at ease and glorification. We tell you nay, but the Lord whom we sought came suddenly to His temple, even the Messenger of the Covenant, in whom we tho't we had delight. And sure enough, who may abide the day of His coming, for He hath the refiner's fire and the fuller's soap, and sitteth purifying the souls of His chosen, as gold and silver are tried in the fire. And to our joy He bro't with Him the desire of all nations—that is, full restoration to both male and female, and in this we rejoice with joy unspeakable and full of glory.

4. And more also, we are of St. Paul's mind, fully determined not to part with our glory, and we are fully settled what it shall be in also; that is, the cross of our Lord Jesus Christ, and nothing else. For many, when they get a taste of the good word of God and the powers of the world to come, would wish to jump or fly thither, and so skip over

not only their own tribulation and mortification, but also cut themselves off from being any benefit to others, and so deprive themselves of much glory. For thru our blessing that are now blessed with the gospel, must every soul of the human family be blessed that ever will find salvation.

5. Therefore God hath provided better things for us than to be rusting out like old iron in heaps, or like garments that are full of moths and corruption, and devoured by vermin, as are souls that are idle in a privilege in the gospel. For God has now plenty of labor in His vineyard for every soul that He calleth into it, from the greatest minister to the most indigent person. No idle souls, every one must be fruitful in good works; something that will do each other good, or some other soul, for God has much work to do, and many souls to gather who will all have their own work to do, or that part of God's work which shall be assigned them.

6. So we need not murmur because we are called in the morning of this great day, nor fear lest some might come in at the eleventh hour and get their penny with less sacrifice of their fleshly ease and gratification; but let us be thankful that we have the morning to begin our day's work in. We desire that no soul would be so unwise as to say within themselves "O that I could have slept, or lived in the pleasures of sin eight or ten years more, and then come in, just in time enough to escape hell!" How exceedingly dark are such imaginations. But today, after so long a time, since you have heard his voice, harden not your hearts with such vanity.

For if you could have slept as long as the antediluvians, you must then awake and come into the very work that faithful Believers are now in, or never enter the kingdom of God. Because there is but one door into it, and that is Christ revealed in the flesh, who appointeth to every one his work. And that always has been in patient continuance in well doing, there to seek for glory, honor, immortality and eternal life. But as experience is the best instructor, we had a feeling to give you a little account of what we have passed thru and know by her instruction. And to do this, we shall begin a little before we knew the gospel in which we now stand.

7. New Lebanon and some of the towns around, for a time, were places of great concern and deep conviction of sin, and of the lost state that they and the rest of mankind were in, which was accompanied as usual with imaginations in the most ignorant, that they were born of God, had found eternal life, and were thru the strait gate, and in the narrow way, etc.

8. But there was a goodly number of souls too deeply wounded with a sense of their own loss and that of the rest of the human family, to be healed over so slightly. For to use the old proverb, they were not so foolish as not to be sensible they were fools, and ignorant of the work of salvation. And being men of deep natural understanding, and also of deep penetration into the Scriptures and prophecies, with great light to see their own loss, altho they could not see the way out of it, these cried mightily to God for salvation. For not being

deceived, nor settling down upon a false hope, their souls were in pain, (then it might be said, Do men travail with child? etc.) and would take up with nothing short of redemption and restoration, and to know they were translated out of the kingdom of Satan, into the kingdom of God's dear Son. And this, they felt a promise they should receive, which came to pass shortly after.

9. When the kingdom came in very deed, then we could say for the first time that it was like a net cast into the sea, which being filled with all sorts was drawn to the shore. And Oh, the purging that ensued, all hands engaged to gather the good into vessels—that is, to fill their own vessels with the good, and cast the bad away. And after the gospel plough began to enter our hearts and works, then for the first time did the foundations of this lower world appear, which were founded in all manner of falsehood, both religious and profane. For when the most religious had their works turned out to full view, they appeared truly like whited sepulchres, full of all manner of rottenness and dead men's bones.

10. Because our faith we had built on the bones or lying tales of other dead hypocrites, who being dead, knew nothing of God. And our faith, bringing forth works of its own kind, they were such as might be expected, in the lusts of uncleanness, deceit, injustice, fraud, and the like. And in these things the only odds between professor and profane, was, the professor had on a thin mask of hypocrisy, and the profane had none. For we were deceitful

not only with ourselves, but with our professed brethren and sisters—also the husband with the wife, and the wife with the husband—and also deceitful and unjust in our dealings with the world round about us; not punctual to our word, but false hearted, and not true to our trust. For not being built on the revelation of Christ, but on the words of lying hypocrites, there could be nothing found true in us while on this foundation.

11. But when the foundation of our bloody Zion was plowed up by the word of God, and laid open to our understandings, then we were simply asked if we believed we could find union with the heavenly hosts, or with Christ and God while living in these things; and we said Nay, we do not. For we found that instead of being rich toward God in good works, we were full and abounded in the works of darkness; and instead of being rich in this world's goods, (tho some had some in their hands,) that if all our wrongs were righted and just debts paid, we as a people were not worth one cent.

12. Then for the first time, did justice and judgment begin to run down our streets like a stream, and righteousness like an overflowing flood. For true justice then flowed from the revelation of Christ, and the judgment of God which is according to truth, was manifest against such deceitful workers, who not only did such things, but had pleasure in, and their union with, those that did them also. Yet for all this, we were not discouraged but encouraged, for we believed that God had called us to save us, if we would be faithful to the end.

13. Therefore we first took hold on justice, which was to confess all our sins, and then put our hands to good works, and gave our hearts to God. And therein we gave all diligence to right our wrongs, pay all just debts, and also to provide things honest for our own support, so that we in future, might escape the judgments of God, and be able to stand before the revelation of Christ. This felt like digging deep, to that old deceitful, antichristian spirit, that had been tossing us about in the air of imagination. It felt like digging to us also, but to our joy we found a solid rock for our foundation.

14. And as we had but just begun to learn and understand only in part, therefore justice found a further work to do among us, and that was, to come down to our understandings, and admonish us for our slatternly ways we had imbibed while living in this deceitful spirit of lust and antichristian deception. For as we had no Savor, we knew not how to save anything spiritual nor temporal. Out of many admonitions we received we shall mention a few which are as follows.

15. If you keep your families, your hearts, your houses, your barns and your farms clean and wholesome, according to the will of God, the good Angels will be your visitors, but if you do otherwise, all your habitations will be full of evil spirits. Again, who makes the grass and the corn to grow? Can you make a single spear of grass, or one kernel of corn or wheat, and if not, how dare you waste them? In relation to clothing, we were taught how to be frugal and not waste. Not to put on a pair of

new shoes and never stop to untie, nor change, nor even grease nor mend them until they are destroyed, and so lose half their service. In relation to stockings, none, old or young, to go with their feet out at the toe, nor out at the heel, but to wash and mend them well. Not to have our elbows out of either coat sleeve, and one rag hung flying this way, and the other that, and so on in like manner with all our clothing, for by these means one-half their service is lost, and you are deprived of the benefit of it, and are thereby exposed to lameness, sickness, coughs, and colds, and by these means lose your time also. One cannot work for he is lame, and another cannot work for he is almost froze, and another cannot go to meeting because his clothes, or shoes are so poor. Also by such means many, especially the family are bro't under weakness for life, and perhaps to death itself.

16. Again, in relation to house keeping economy, we were taught to make the most prudent use of all we were blessed with, and not to bake our bread on a pine board, and burn up one part and leave another part raw, for then you will hear this complaint. The two ends we cannot eat, for they are burnt, and the middle we cannot eat for it is raw, so one-half of your bread is lost. Prepare all that you have, in the most prudent and nourishing manner, so that you may be strong and vigorous, and able to serve God and man.

17. We never heard a word from those who stood in the order of God, that we were called to starve ourselves or go hungry, but to make a temperate,

godly use of what we had. Again, we were taught in relation to the tools we used, whether farmers or mechanics, not to slatter them around wherever we used them, but to bring them in, out of the weather, and out of the way of thieves, and keep them in good order, fit for use, and where we could find them, so as not to lose time in looking up our lost tools.

18. And now dear brethren and sisters, we received not these things as matters of vain speculation, but as the word of the living God, who will judge all things in due time, by the revelation of Jesus Christ in the gospel. For we are sure that God is not well pleased with the men of this generation, for their sloth, idleness, wantonness, lustfulness, wastefulness, oppression, etc., under which the whole creation groaneth and crieth out for deliverance. And if you will learn these little good things, and put all these little savings together, we think they will amount to a great sum in one year, wherein you will do yourselves a great kindness and please God much better.

19. And again, as Christ promised his disciples, if they keep his commandments they should abide in his love, so likewise we, having kept the commandments of those he sent, do abide in their love, and by this and the fruit they bring forth, we know their testimony is true. So where the fruit is love, joy, peace and long suffering, goodness, gentleness, faith, etc., we judge the tree to be a good one. And as it is said in David, in keeping His commandments there is great reward, this also we have found true in all things spiritual and temporal. For instead of

being filled with the whole catalog of the works of darkness, we have dismissed them altogether, and in lieu thereof have received in abundance, righteousness, joy and peace in the Holy Ghost, which constitutes the kingdom of heaven. And also in the less or temporal line, we have received an hundred fold in this present time.

20. For as we said, when we first heard the gospel, we were not worth one cent as a people, yet in obeying, we received the promise of Christ; that is, an hundred fold more in this time, houses, brethren and sisters, mothers and children, and lands, with persecution. And this fulness was not gained by our own might or power, altho as we said, we have been industrious and frugal. Yet it never felt to us that so much even of these things were gained by these means, as by the special blessing of God, bestowed upon us in our obedience.

21. For the word of God is rich and stored with all good things, such as the vulture's eye hath never seen, and the fierce lion never made a prey of. For it maketh wise the heart of the simple so that they understand how to find the kingdom of God, which is the first thing we seek. And good Saint Paul says, "let his word abide in you richly," etc. We trust you understand the difference between the record of the word and the word itself.

DANIEL MOSELEY.

22. DANIEL MOSELEY was born February 24, 1760, in the town of Norwich, Conn. He was among the first who embraced the testimony of Mother's gospel

in America. He writes of himself, Sometime in July, 1780, I went to Watervliet to visit the little family of people who had then begun to be greatly wondered at by the world around them on account of their wonderful and strange religion. I had experienced what is commonly called religion, having had great convictions of sin, and passed thru much religious exercise of mind.

23. In my fifteenth year, I had joined a society of zealous New Light Baptists, and for six years had supported the name and character of a christian without reproach from the society, or from any other quarter, except my own conscience. During this period I had been acquainted with people who made a great profession of religion, and who I knew lived in wickedness more than people in general who made no profession, and therefore I tho't it necessary to be on my guard against deception. But I there found that my fears were groundless, for I perceived as much difference between the professors I had formerly been acquainted with and these people, as to the nature of their religion, as there is between dead carcasses and living souls; and the power of their testimony differed as much from that of the former, as flames of fire differ from the stagnant waters of a muddy pond.

24. The fire soon began to scorch and burn my carnal nature, of which I was as full as a pine knot is of pitch, and I cried out like the prophet Malachi, "Who can abide the day of his coming?" I was searched like "Jerusalem, with candles," and all my dark works, which before had been hid from

my own sight, were bro't out of their secret hiding places, and exposed naked before the Lord and before the eyes of His people.

25. Lord what is man! A lump of pride, lust and vanity, for such I found myself when I was uncovered by the light of divine truth, and exposed naked to my own view. The serpent was no longer able to hide; my pride was horribly stained; my lust was shockingly mortified; my vanity was blown away like the smoke of a dung-hill; and my good christian name which I had cherished so dearly, alas! it was like chaff before the wind, or a dry brush heap before a flaming fire. It was consumed by the fire of truth, and all my religious notions and imaginations were blown away at once. Then for the first time I began to understand the words of the prophet Isaiah: The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. And also of the prophet Malachi; Behold the day cometh that shall burn as an oven, etc. Such was the spirit and power of that gospel which Mother Ann preached; it exalted the work of Christ alone, and swept away the corrupt religion of antichrist, and the religious inventions of fallen man.

26. The way being thus prepared, my soul began to be baptized into the spirit of the gospel, and to receive the pure and heavenly gifts of God. Then I was able to say with truth, and testify with confidence and boldness before all men, that I knew it to be the way of God; because it purged me from my sins—that I knew it to be the power of the

resurrection, because it raised my soul from the death of sin, to a life of righteousness. This I have proved above forty-six years, therefore I have no doubt of it. And I can say in the sincerity of my soul, I feel thankful to God that I have lived to see the day in which I have the privilege to testify these things for the benefit of my successors in the gospel, and of all honest inquirers after truth. * * *

27. I visited Mother after she went to Harvard. (His fourth visit.) Her appearance there seemed to me more heavenly than I had ever seen it before. Her soul was filled with love, joy, peace and purity, and the gift and power of God thru her, to all that believed and took up their crosses, were ministered in great abundance. I was then but a babe in Christ, yet I had my little measure full of that which raised me above the carnal delights of the flesh and the mind. I could never feel the least sensation of impurity from her, but all she said and did seemed to come from a spirit of perfect purity. Yet even in that day a report was circulated that she was a *camp-woman*. But this I say of a truth, if she belonged to a camp of any kind, it must be *the camp of the saints*, not a camp of sinners, and her enrollment with the Lamb on Mount Zion, where souls are redeemed from all filthiness of flesh and spirit.

28. I visited Mother and the Elders three times while they were at Havard. I also visited them at Ashfield, Richmond, and Hancock, and always found in them the same spirit of meekness, temperance, kindness and charity, and they always maintained the same powerful testimony against all sin and

every evil work. Mother indeed, always abounded with the gifts of God wherever she went.

29. Daniel was gathered to the society at Mount Lebanon, which was organized between 1787 and 1792, from whence, after some experience as an Elder, he was sent in July 1805, as a missionary to the subjects of the Kentucky great Revival. After seven years, or in May 1812, he returned to Mount Lebanon, where he toiled faithfully and ministered in the ranks with great acceptance to the people, until his translation June 4, 1852, full of years and honor and riches such as the world cannot give nor take away.

30. The writer lived under his shadow fourteen years, and the following are specimens of his testimony delivered in meeting in his eighty-eighth year and recorded from memory, at the time. His earnest, striking, and fresh original tho't was impressed on the hearer in a manner not soon to be forgotten.

ADDRESS I. OCT. 24, 1847.

31. Christ came not to be glorified on earth. He came to take the loss, the misery, the sorrow and grief of man upon him, and help him to bear it, and overcome his loss. And brethren and sisters, unless we are willing to bear the grief and sorrow of other souls, to help them out of their loss, we are nothing. Jesus Christ was a man of sorrows; Mother Ann Lee was a woman of sorrows; Father William (Lee) was a man of the greatest sorrows my eyes ever beheld; and Father James (W.) was not lacking.

32. Are we willing to suffer and bear for other souls?

to take their grief upon us and help them out of their loss! O I pray God to increase my portion. It is not for the people of God to be glorified on earth. They do not do the work of God by seeking to ride in fine carriages, and wearing costly apparel; but by being willing to bear the griefs of lost souls. 33. O dear friends, our responsibility is very great. Souls will soon call on you for all the good you have gathered, and all you can gather, and more too, and if you have it not for them, their loss will be upon your souls. But do remember dear friends, the blood of souls tints deep—I say it tints deep, and is hard, very hard to wash out. Dear friends, I bless you; my all is in the cause, but my race here is nearly done. I care not what becomes of this old body, only so it is wholly spent in serving God.

ADDRESS II. NOV. 7, 1847.

34. Young men generally like high wages. They want to get a great deal of money for their labor, and here now you have it. The blessings of the gospel are high wages. Not after the old manner of payment according to the law, but according to the gospel. Not hired on credit, I say, but paid every night for our day's labor and paid an overplus. You young men ought to be strong, and stand your ground manfully. The Apostle says I have written unto you young men because you are strong, and the word of God abideth in you, and ye have overcome the evil one. Come, wake up, lift up your heads and rejoice. There is no time for discouragement with those who have truly found God.

35. I say be strong. How it looks for young men to be going back to the world for enjoyment! It is a shame to the name of manhood! O you young men; I desire you would make no peace with the enemy of your souls, but put him to the sword. Cut off your packs, every one of you; you cannot travel with a great bundle on your backs. It is swimming time now. In dispensations past, Ezekiel saw the work of God in the figure of a river, in which the waters were first to the ankles. Then souls could get along and carry as much as they could lift. Next, the waters were to the knees, and then they could carry great loads. Next, the waters were to the loins, and then the work began to hit the devil. Afterward the river became so deep and wide that no one could cross it without swimming. It is now swimming time, and there is no way to carry burdens now; all must be free. So strip yourselves and prepare to swim, unless you are like the woman in the talent of lead, Zach. v: 7, so that you cannot. O I do hate this old wicked spirit that is trying to destroy souls. He has no right to one soul of God's creation.

ADDRESS III.

36. If thou hast run with footmen and they have wearied thee, how wilt thou contend with horses? And if in the land of peace wherein thou trusted, they wearied thee, how wilt thou do in the swellings of Jordan? O God I pray thee help my soul and your souls, that we may keep this pure gospel of Mother. Jer. xii: 5.

37. When I set out in the way of God, I set out to sell all, and to be no hypocrite. I hate the hypocrite that is dragging along in weakness, giving his strength to beggars, to the weak and beggarly elements. These will not be satisfied with a little of the strength and life. When they get a little, they will grasp after more, until they get the whole man, and draw all away from God.

38. We are not called to be in bondage to them, but to freedom, to an easy way. Christ says his yoke is easy and his burden is light, and those who run in the gospel path, will run light. They will not be gathering up a burden of sin, a little condemnation, a little lust, a little fleshly affection. O God I pray for the gospel fire to purify my soul, and to burn, and burn, and burn in me, if there is nothing left but the toes. I love the way of God; I feel satisfied with it. I don't want to patch up a new way of my own. I am afraid if I did, it would look like a scarecrow. Talk to a man of God about the gospel running out! Why you might as well try to turn the world into candle snuff, as to try to make him believe it.

39. I entreat you to keep fast hold of your birthright in the gospel. I feel a deep anxiety that every one who has received the light of God into their souls, would be faithful and make a wise use of their privilege. I do not feel as tho I could bear to have one soul lose their birthright. A soul is a soul, and most precious in the sight of God. I have gained my salvation by bearing my cross, and you may gain the same if willing to bear the cross of

Christ. I desire that you would not let the trials, the buffetings, and the clouds of darkness which will often fill your way, turn you from the way of God. The crucifixion of the flesh can only be obtained by very many repeated efforts of self-denial, the whole life long.

Stand upright and thou standest forever.
Live by the truth 'twill forsake thee never,
Tho days of thy triumph tarry:
Give, give thy all to the cause that is holy,
A little reserve and thou failest surely,
Trust not thyself, lay down thy life freely,
And thou shalt in glory receive it.

CHAPTER XV.

MERCY BISHOP'S VISION.

Seen by Her in 1781, About Six Months After the Translation of Her Father, in the Tenth Year of Her Age.

1. Being in meeting with the family where I lived, the power of God fell upon me for the first time I ever felt its outward manifestation. I was moved upon by the gift of turning to which I felt a nature in me that was very much opposed. I also had a feeling that I must go into the room where my father passed away, but as it was evening, and no light there, I was afraid, and determined that I would not go into that room. But the power of God being strong upon me, I was turned into the entry, and thrown flat on my back, and a pail of water which stood on a bench, was turned over into my face. This done, I was raised onto my feet by the power, and walked back into the meeting-room and sat down.

2. Still feeling a drawing toward the other room, as tho a cord fast around my body was drawing in that direction, I held to the round of the chair until fearing the chair would go too, I arose, but unwilling to take a step that way, was slid along the floor. The door opened apparently of its own accord, and I

put my hands against the sides and braced myself from going in, until the strength in my arms failed, and my hands dropped. Then I entered and the door closed after me. I then fell upon my knees, the room immediately became as light as noonday.

3. The room appeared to be full of Angels and excarnated spirits. Some I saw in full form, some from the middle upward, and others only their faces. My fears were chiefly gone, and from among them, one came and stood before me, and asked me if I knew him. I looked in his face and it shined so bright with the glory of God that I could not bear the sight.

4. He then said he was my natural father and that he had come to warn me to keep from all evil, and never to forsake the way of God, but to persevere therein all my days. Also I send by thee a solemn warning to the rest of my family, never to turn from the way of God, but to love it above all things else, and always be subject to the Lead that is placed for your protection. And if any of you ever forsake the way of God, I will rise in judgment against you. He spake much more to me in the same manner which I cannot relate.

5. He said "I had but a short time to live in this world, after I received faith in the way of God. (Refers to the testimony of Ann Lee and the Elders with her.) Yet, by that faith, and the measure of obedience I yielded to it, I was saved tho I entered not immediately into glory, for I found a work of repentance to do first; then I ascended where I now am, with the Angels singing praises to God contin-

ually." (This statement does not imply that singing is the only occupation of Angels and redeemed souls, no more than breathing which is done continually is the only occupation of men. Doubtless every action of a redeemed soul is praise to God, inasmuch as it is done to the honor and glory of God, out of the fulness of a grateful heart.)

6. He also said "It is the only way of salvation that is, or ever will be made known to a lost world." Then he asked if I understood what he had said to me. I answered him in another tongue which I did not understand. He said he understood me and if I understood what he said, he should be glad. Then he turned from me. This done, they broke forth into such singing as I never heard before, and which my tongue cannot express for melody, strength and power of God. After singing they disappeared, and the room was dark as before. My fears had been all taken away from the time my father began to speak.

7. I then received a gift of sorrow and continued kneeling until my natural brother Job came and raised and led me into the meeting-room, which was supposed to be about two hours from the time I left it. I looked around on the people as they sat in the room, and they appeared very strange to me, even as much as tho I had never seen them before. Their countenances were almost as dark as people of color, and everything around me appeared strange for several days. They asked questions but I could not answer them properly before the next morning, when the vision came fresh to my recollection and I delivered to them the message my father gave me.

I felt calm, but the difference between the room where I saw the vision, and the other, was exceeding great—in comparison like leaving paradise and coming to a benighted world.

NOTE 15. Mercy Bishop was sister to Job Bishop, who gathered the Believers in New Hampshire, into Order—and to Ebenezer Bishop, after Mother Lucy, for 27 years, presiding Elder at Mount Lebanon. She was translated in the first family at Mount Lebanon in 1844, aged 73, having faithfully kept her father's charge.

My people, O my people,
Walk by principles of truth.
These are the ever living springs
Which bring perpetual youth.
No death to those who walk with Christ,
They overcome the world,
And rising from a carnal life,
They win an hundred fold.

CHAPTER XVI.

JAMES WHITTAKER.

Copy of a Letter written by him, to his natural parents and other friends in England.

Parts near ALBANY, FEB. 20, 1784.

JONATHAN and ANN WHITTAKER:

1. May the grace and love of God to you be multiplied. I rejoice and am thankful in the remembrance of your coming out of the works of the flesh, and your faithfulness Godward. I love you, not because you are my parents, after the flesh, but because you obey God, and my soul doth wish that you may renew your obedience, and be adorned with great and heavenly gifts. It is for your own interest to obey God, and there is no end, no place to stand still, nor can any one get so much of God that he can get no more. I greatly desire you to take courage and go forward, to attain unto a complete stature in the nature and image of Christ. There is an inexhaustible fulness before us, and good it is to see God. Comfort, peace, joy, triumph and everlasting renown, is the fruit of faithful obedience; but the contrary service is rewarded with miserable agonies in the conscience in this life, and with devouring fire in the other.

2. All good things are for those who serve God; they may by faithfulness, be filled from the crowns of their heads to the soles of their feet with the glory of the Divine nature. There being therefore such an infinite fulness of transcendent glory for the faithful, I want you to go forward with fortitude of soul, that the word of God may flow in your souls, like overflowing rivers of living water.

3. Go forward and abound in *love*, in *repentance*, in *meekness*, in *humility*, in *brokenness of heart*, in *patience*, in *kindness*, in the fulness of all *virtue* and *godliness*. Not as tho I really believed that you have been so faithful as you might have been; for had that been the case, I doubt not but you would have been like bright Angels by this time, and your savor and utility very extensive. Howsoever your measurable faithfulness affords no small joy to me in remembrance thereof, and doth beget kind love in my soul to you ward. May your pure minds be stirred up, and abound in all good deeds, and labor with great *carefulness*, *vigilance*, and *zeal*, after the Divine nature.

4. The waters of the sanctury are risen, and it is to lay aside every weight that you may swim with freedom in those waters. Those waters are no other than the waters of love and holiness, the waters of life and happiness, which is the Spirit of the God of glory poured forth in the church for the salvation of lost men. When therefore I wish you to swim therein, I wish you unspeakable sweet love, the most trancendent beauty of holiness, and the most invigorating power of life and happiness.

5. And now on my part, great have been the

mercies of God toward me since I left England. He hath preserved me from the dangers of the sea, when in company with our blessed Mother I came over it from thence, in a vessel greatly damaged by striking bottom soon after we came out. Great peace and joy have I had, and have in God. I am now in tolerable good health, tho I am under frequent sufferings in body and soul. God hath committed to my trust the ministry of the gospel, in which I have endeavored to be faithful in all things.

6. It is not now more than six months, I think not, since in company with Mother and my dear brethren, the other Elders, I returned from off an itinerant ministry of somewhat more than three years continuance, during which time I faithfully preached the gospel; and for it I have been imprisoned, beaten, mocked, calumniated, etc., and have been pursued by cruel and desperate mobs, night and day. And once last summer past, I was whipped in the most cruel manner, being stripped naked (to the waist,) and my two hands tied up, being stretched above my head. However God hath preserved me in a wonderful manner, and I am at this time dwelling upon my own place with my dear Mother and brethren, having enough for food and raiment.

7. It is a good country where we live, and indeed so is all North America, and any prudent man may make a good living here. And you John Jackson, and Betty Lees, widow to Charles Lees; as I have great love and respect for you, so I greatly desire to see you in this land. It is a spacious country, and

room enough for thousands and millions, yea for kingdoms and nations; and the soil is good, especially remote from the sea.

8. But why do I talk of that as tho I would lay a temptation before you to leave your native soil and your substance in England? If earthly pelf prevail with you to come hither, our meeting will not be sweet; there are better motives than that. God has begun His great and strange work in this land, and is carrying it on by swift degrees, and great are the gifts which come thru Mother to the people. Forsake then your native country for Christ's sake and for the Church's sake. Come and behold the goodly works of God, and enjoy with us rich spiritual gifts of God. If ye come with that motive, you will be received into the arms of love, and on my part I know it will give me great peace and thankfulness, to see you here hungering after God and His gifts.

9. And you John Jackson and Betty Lees, may the grace and love of God unto you also be multiplied. I thank God for your sakes, and rejoice at the remembrance of your faithfulness. I wish also above all things, that your souls may be in health and prosper, and endure the same things I write unto you. I have written to Jonathan and Ann Whittaker, my parents after the flesh, so that I need not write the same things over again; but leave you to the perusal of what is already written; and by all means, if it can any way be, forsake your native country and come over into this country for the gospel's sake; And I am persuaded great will be

my joy to see you here, as strangers and foreigners for Christ's sake.

10. And you Ralph Whittaker, Jonathan Whittaker, John Whittaker, Ann and Thomas Whittaker, to you jointly and to each singly, and for himself may God be merciful to you and not plead against you with His great power. I am sorry at the remembrance of your folly! You have had the glorious gospel preached to you, and great labors have been taken with you, but how have you improved the one or the other? Did you ever obey the gospel? Be it that you have, yet when a righteous man turneth from his righteousness and doth wickedly, then his righteousness shall no more be remembered in the day that he turneth from his righteousness and doth wickedly, but he shall surely die for his wickedness.

11. Your obedience has been like morning dew and early cloud, it soon passed away, but how wretchedly have you sunk yourselves! Did you but know and properly sense your loss thereby, you would mourn bitterly. Had you trimmed off every member of your bodies and cast them away rather than have disobeyed the gospel, your happiness would be infinite by this time, to what it now is. Why not?

12. For God in obedience to the gospel hath preserved me, for now am I cleansed from sin and the very being of lust, and the Divine nature clothes my soul. I daily feel the sweet breezes from Canaan's banks, and the pearly drops of fragrant dews do frequently refresh my soul. From time to time I drink at the diamond springs of Zion's golden

mountain, and have access unto the temple of the New Jerusalem. At many seasons I drink wine good and well refined, and eat of the goodly manna plentifully rained down from the realms of glory. Upon pleasant mountains do I ascend, and into spacious valleys do I descend, which send forth constantly most salutary and odoriferous exhalations. I have access unto God my Father, and to Jesus Christ my Redeemer; and tho I am frequently under great sufferings, yet I rejoice with joy unspeakable and full of glory.

13. But what do you enjoy, or have you enjoyed by your disobedience? Nothing better than the pleasures of sensuality, which yield you bitterness, death, and sorrow. And what is it your souls feed upon? The wind and the dregs and seed of damnation! And what is it in its original? Nothing less than the nature of the devil; which is a stinking fire and rotten sulphur. It is that damnable evil which stript our first fleshly parents of heavenly glory, and provoked the Holy One to condemn them to painful labors and bitter sorrows.

Note 16. Whether man's Guardian be viewed as provoked or not, the penalty pronounced, was a necessary consequence of the evil conditions evoked, and operates to this day as a corrective.—A. H.

14. It is that horrid monster that put a dagger into the hand of wicked Cain, to slay righteous Abel, his brother, and then turned upon him and made him a fugitive and a vagabond in the earth. It is that giant of murder that spread his renown in the old world by violence, bloodshed and slaughter, and

provoked the Almighty to bring in the flood and destroy all men and every living creature under heaven. It is that cursed enemy which slew the thousands of Israel and made them fall in the wilderness. It is that filthy corrupter that filled the cities of Sodom and Gomorrah with abominations, and moved God to burn them with fire and brimstone. It is that Anakim of wickedness which did all the mischief among the Israelites and Jews in the land of Canaan, and scattered them among all nations to the ends of the earth. It is that Goliah which hath spilt the blood of all men from the foundation of the world, and laid waste all the little and great cities that have been laid waste upon earth.

15. He it is that crucified the Lord of glory and infuses all diseases into all flesh. This is he who spreads all persecutions among the saints, and prepares a burning hell for those who serve him. When he is embraced he meditates death and hell to the embracer, and enters every part of his body and draws therefrom the seed of life, the essence of health and motion. He attacks also the soul, separates it from God, and throws it into a state of spiritual death. All this is by the strength of his motions and evacuations. What then must his whole substance be? And under the power of this horrid monster you are, and hold fast by his stinking cords thru your disobedience. And he is not far from the disobedient, but is nigh unto them, even within them, and united to them in all their actions.

16. You may then by reason see that your loss is

dreadful. Will you then serve this murderer, this butcher any longer? If you will, mountains of lead will sink you into hell. Turn about then speedily and be cleansed by repentance, and then there will be mercy for you and much love. Be persuaded to turn from sin, from lust, the monster I have been speaking of. I adjure you in much love to turn from your evil way and live. I have not written these things to discourage you, but to warn you; I have great pity and love for you and am not willing you should go to hell. If you will but turn from sin, lust, and the way of the world, repenting for what you have done, there is great mercy for you; but if you will not forsake wickedness, and lust, you will make your bed with devils soon.

17. And now to you jointly, and to each singly by himself, both my parents after the flesh, other natural relations and believers in the land. Christ is my all. All earthly glory is as dung, and as the blackness of darkness before him, and the splendor of the heavens as smoke without him. All my sensations are swallowed up in beholding his beauty, and the powers of my soul captivated in seeing one ray of his transcendent glory. How can Christ be set forth by pen and ink? O his lovely countenance, one glance whereof will turn the firmament into blackness and make the sun disappear in its orb. (See Ch. XV: Mercy Bishop's Vision.) Were I able to set forth one thousandth part of the beauty of Christ, I could astonish all men, and wrap them up in superlative love to him. O I love him! I love him! I love him! He is the chief among ten thou-

sand unto me and is altogether lovely. His brightness, his beauty is so great, that the most elegant description that can be given of him by language, is mere deformity before him. O his love, how excellent it is! Surely they are base indeed who will not love such a lovely one who hath all beauty. O how transcendent bright it is; filling all things with comeliness wheresoever it goes, and one gleam of it can happify ten thousand worlds and turn hell into paradise. How happy then will be the overcomer in the fruition and open vision of such an unsearchable beauty. When his beauty will be once poured forth like great and mighty rivers! When all their sensations and powers will be ten thousand times enlarged, and they be enabled to swim forever in the Ocean of glory, beauty, and brightness. Oh! such a happiness will they enjoy, that it is worth going thru ten thousand hells to gain it.

18. What vast numbers are in the way to enjoy this unutterable happiness, in this land! For the sound of the gospel hath been preached far and wide, and thousands of people have obeyed the gospel call. Considering we hold up a whole cross to men, even to deny themselves of the very thoughts of sensual gratifications of every kind, and a total destruction of the man of sin, it is wonderful that such multitudes have gathered in to us. However, the truth we are determined to maintain if none come in; for we will not lose our souls by flattering the people.

19. And whereas there are great multitudes gathered into obedience, we hope to see them in the enjoyment of that unutterable and transcendent happiness

in beholding the unequalled beauty of Christ. O did they but a thousandth part sense this happiness, how engaged and violent they would be, and what indignation they would have against the ingratitude of carelessness!

20. And what gratitude is due to God in visiting such poor defiled creatures, sunk deeply in sin and wickedness. O that people did but duly sense God's goodness in this, how would their hearts glow with thankfulness! For it is beyond all account to set forth how deeply people are sunk in all manner of wickedness and abominations, and it is wonderful beyond description, that so great and glorious a God should condescend to visit such a sunken people. O that people would give glory to God for all His marvelous goodness and mercies, which endure forever, and which are admirably manifested in administering comfort, joy and triumph, in all our assemblies. For He doth not forget us, but makes His glory manifest among us wherever we go.

21. I now live with my kind Mother in Israel, Ann Lee, formerly so called, and the rest, and have all things in common with others that have come in to us, and we live in great joy, love, and union, blessing and praising God, and beautiful Zion decked with them that believe. JAMES WHITTAKER.

Reasonably Certain.

22. The expressions "Ten thousand hells" and "All the powers and faculties of the soul ten thousand times enlarged," may seem extravagant to some who are bound by their animal senses to this

earthly sphere. But is there not enough heart-rending anguish and hopeless misery extant in this life, which is the initial rudimentary state of human beings, to satisfy those who pierce thru effects to causes, that the hells exist, both here and hereafter? The wretched slavery of the will, and the horrid diseases of body and mind, induced by prolonged and excessive indulgence in sensuality, together with the contention and violence of war; the vindictive cruelty of hate; the hardening of the heart by lust, anger, and revenge; the poverty, filth, degradation and disorder induced in society by the vices of mankind, are enough to convince the thoughtful mind that there is a hell to be shunned, as well as a heaven to be sought and toiled for.

23. That the "bottomless pit" mentioned in Revelation symbolizes the lawless and insatiable lusts of human nature, we have no reason to dispute. The English word *hell*, (from Sax. *helan*, to cover,) in its primitive meaning did not mean a place of torment, but exactly corresponded to the Greek *Hades*, used in the Greek Scripture to signify the abode of the unresurrected dead, good, bad, and indifferent. Hades, means the *invisible*, and was regarded by the Apostolic writers of the New Testament as subject to the dominion of death, because all of the human race from Adam to Christ, were reckoned as having transgressed in one way or another, and so come short of the perfect glory of God. And because transgression is sin, and the wages of sin is death.

24. Hence death and hades were to be abolished in all who at the preaching of the gospel, rose in the

resurrection to a sinless state in Christ. This is the work of the Judgment, which takes place in the *harvest*, at the end of the age of the first gospel dispensation. The everlasting gospel, is the sharp sickle which cuts the soul off from its natural stalk in the worldly order, and hence brings the end of the world (Greek *kosmos*, order, arrangement,) in the soul that hears it, and works with the light received in the Judgment, who thus begins to prepare for its final order, in the everlasting kingdom of God. If the soul that hears, rejects that light until the time of its visitation passes by and its place is taken by another, it passes under the judgment of condemnation and suffering, if it does not pass on to the second death, which is typified in Rev. xxi: 8, by a lake of fire and sulphur, into which also is cast the death and hades, which formerly received all souls that went out. Sulphur, here means darling passions, in which the beast and false prophet are.

25. Concerning "enlarged" powers, Jesus teaches in the parable of the talents, that they may be doubled in a limited space of time, and as the inmost essence of man "is a portion of the Infinite Spirit engermed," appointed to an endless growth in everlasting progression, why should not human sensations and powers enlarge many thousands of times in the course of ages of perpetual unfoldment?

26. Concerning "wrath," many suppose God to be incapable of feeling wrath or anger, and I do not purpose here to controvert that opinion; but if all the operations of the natural creation are really the works of God, they prove that the agents he employs, are

able to execute destructive effects so like those of wrath and anger, as to receive those epithets in figurative descriptions. And those effects, according to history and the witness of the Lord's Prophets, have many times been so directed as to scourge the guilty, and sometimes cause them to reform. "The wrath of man worketh not the righteousness of God," because it springs from local and selfish irritation, and not from consideration of other's welfare, and the absolute requirements of the universal good.

HEAVENLY PATHWAY.

Do we think what a treasure the gospel will be,
When our souls from all struggles with nature are free,
When the unbounded regions of glory are ours,
And our pathway lies always mid heavenly flowers?
O the joys that we now see will fade from our sight,
As the stars gently melt in the morning's clear light,
And our spirits made pure by the gospel's bright fire,
Will rise thru eternity higher and higher.
Then let us press forward the goal we may win,
And death we're not fearing when freed from all sin,
By the cross which our Savior and Mother did bear,
By watching and meekness, by love and by prayer.

CECELIA DEVYR.

27. JAMES WHITTAKER was born in Oldham, near Manchester, England, February 28, 1751, came to this country with Mother Ann, in August 1774, and was translated at Enfield, Conn., July 20, 1787. Concerning his own experience, he said "I was bro't up in the way of God by my Mother, and knew no unclean thing. But when my soul was waked up, I found myself a child of wrath; then I cried mightily

to God. I do not think I spoke more than five words in a day, and I verily tho't that the whole earth trembled under me for the space of a year; but I suppose it was my body that trembled, which caused this feeling."

28. "My only treasure is in them that believe. I have no relation but in the people of God. They who are faithful to serve God are my relations; they are my interest and my treasure, and all I have is theirs. I would willingly lay down my life for my brethren, if called to do it, for I feel that degree of love to them that they feel near and dear to me like my own soul." "Since I came to America, I have seen the time that I would have been willing to creep many miles upon my hands and knees to see the face of one that believed the gospel; but I could not."

29. Father James was greatly gifted in spiritual ministration. So completely did he overcome a carnal nature, that before he left the world he said "I have no more lust than an infant—nay, not so much, I have no more than a child unborn." And for some years before his death he never once felt an operation of that nature neither asleep nor awake. He was greatly gifted in visions and prophecies, and often warned the people not to reject the word of God and testimony of the gospel in His Witnesses.

30. On a time at Enfield, he addressed the meeting and said, "I have ministered to you the words of eternal life, and washed my hands in innocence; and if there are but five souls among you that abide faithful, this testimony will overcome all nations;

and God will destroy all nations off the face of the earth, if they do not repent and turn to Him. There are many souls that would be thankful for this gospel if they could but have it, being sick of the flesh, but they can see no way to escape it; many poor women bound by the flesh, crying to God in their troubles; and God is not deaf to such cries. But I thank God that I never wronged any woman; I thank God that I never had carnal knowledge of any woman." On hearing these words, a woman in the assembly cried out three times with a loud voice "James Whittaker is the son of God." Father James replied "There is a certain woman in this assembly that says James Whittaker is the son of God, and I do not choose to deny it, for as many as are led by the Spirit of God, they are the sons of God."

31. At another time he said, The judgment of God is according to truth, and the foundation of God standeth sure, for right is right, and wrong is wrong; truth is truth, and the truth will stand, and all souls must come to the truth. Ye who have believed in God, be careful to maintain good works. I will know no man by his speech, but by the fruit he brings forth. Those that are called by the gospel when they are children, and are faithful and obedient to keep out of sin, will be the flower of heaven and the glory of paradise. Wherever you are, whatever may betide you, how unjustly soever you may suffer, keep your faith, for the time will come when all wrongs will be righted. What I say today, there ye shall find me to-morrow, for I would not be the means of marring one soul, for a thousand worlds.

32. Do not find fault with the way of God till you prove it; none ever tho't hard of it that were really in it. This blessed Church is the gate of heaven and we know it. This is God's way and not man's way, therefore man cannot alter it. Heaven and earth shall pass away, but this testimony will stand forever. This gospel will prove a savior of life unto life, to all that obey it, and of death unto death to all who disobey it. And the judgments of God will as surely follow this gospel, as the flood followed the preaching of Noah. (See Rev. xiv: 8, 9, 10.) In our humiliation our judgment will be taken away, and no soul will ever find their judgment taken away in any other way.

33. On a certain occasion at Watervliet, after a night spent in excessive suffering, Father James addressed the brethren and sisters in the following words: "I would be glad to speak a few words, tho I would not speak anything too hard for you to understand. I believe that I was six hours last night in the belly of hell! Indeed I know that I was, and did preach to the spirits in prison. And I never knew until then, what that passage in Scripture signified, which saith that *One day with the Lord is as a thousand years, and a thousand years as one day.*

34. "But now I can testify by what I have seen and felt, that a soul that has been in hell but one day, it appears to him like a thousand years. For the horror of souls in hell is so extreme, and their banishment from God so great, that they cannot measure time. It is called the bottomless pit, and souls in it, feel themselves continually sinking further and

further from God; and what still increases their torment, they can see no way out. If a man should live to the age of Mathuselah, and go thru all the miseries of this life, it could not be compared with his sufferings one day in hell! When I saw the state of the damned, I shuddered at the awful prospect!"

35. Peter testifies of Jesus, that he was put to death in flesh, but made alive in spirit, IN (not by) which also he went and *preached to spirits in prison* who had been disobedient over two thousand years before, when the patience of God waited in the days of Noah, etc. "And for this cause was the gospel preached to them that are dead, that they might be judged according to men in flesh, (then they were not in flesh), but live according to God in spirit." Their disobedience to the light of a prior and less spiritual dispensation, could not debar them from the privilege of repenting and receiving a call by the gospel of the Son of God, nor from profiting by the lessons they had learned thru suffering, and improving their conditions in a new trial of their obedience to the gospel's superior light and requirements.

36. That theirs was not an exceptional case is shown by Jesus when he says The hour cometh and is now, when the dead shall hear the voice of the Son of God and they that hear, shall live. Of course "the dead," here referred to, are the spirits of mortals, as a dead body cannot in any case hear. And hence this saying will apply to either world; but he adds "The hour comes when ALL they that are in the tombs shall hear his voice and shall come forth, they that

have done good, to the resurrection of life, and they that have done evil, to the resurrection of condemnation," or judgment. The word here translated graves or tombs, in the original means *places of remembrance*, and "all they," evidently refers to the souls of the departed. These texts recorded by John and Peter, show that the everlasting gospel of Christ, is proclaimed in both worlds alike, and that probation is extended in the spirit world until each and all have a free offer, and fair trial of their faithfulness, with a knowledge of the consequences both of obedience and disobedience. Rev. xiv: 9, 10.

37. Elder James having been put to death in flesh and made alive in spirit, like Jesus, "The first born of many brethren," went, or was sent to preach the gospel to spirits in prison who had been prepared thru suffering, to receive and profit thereby. As he was "led by the Spirit of God," and was made one with Christ by his obedience to the commandments of Christ, he spake with "the voice of the Son of God." "Those who heard with understanding" were called of God, and those who obeyed the call, arose into the resurrection of life from the dead, and entered the work of the judgment for a reformation of character and permanent change of life.

38. And it stands to reason, that if all who were in that state had heard and obeyed at once, they would have abolished that state for the time being. That is, until the same state was reproduced in others of like evil conduct. If any preferred such an evil state of suffering, to accepting the terms of the everlasting gospel, which are as free to one as to another, each

in his own proper season, (and none are compelled to accept them except by suffering,) we say, if any preferred such a state of torment to the terms of release offered in the gospel, they would thereby add another demonstration to the fact, that the further one pursues a wrong course from choice or habit, even when nothing but bitter experience is to be gained by it, the harder it is to turn about and enter the right way.

39. Hence we learn that it is not gain, but irretrievable loss to postpone the work of repentance and reformation, hoping it will at some future time be easier accomplished.

40. But to these and all others, Elder James would say "Never throw yourselves away. Tho you be fallen never so low, it is never too late to cry to God. A soul in the belly of hell can do no better than cry to God." For has he not been there in the character of a messenger of God, to answer such prayers? And who but the enemy of souls, can have aught against this? Surely the Mercy of God will not cast off forever, and His justice is pledged to give all a fair trial and an equal chance.

GOD IS LOVE.

And those who dwell in God, dwell in love,
Deep as the Ocean, broad as expanse can be,
Is the depth, breadth, and height, of Infinite Love for thee.
As it flows in cooling streamlets, or in living torrents roll,
O embrace this sparkling treasure, drink and live, ye thirsty souls.

A. S., CANTERBURY.

CALL OF THE SAVIOR.

Come gather under my wings, my little lambs saith the Savior,
Come rest in my arms, and share my blessing forever.
Tho trials roll on and heavy storms do sweep by,
I will not forsake you, but will guide my flock forever.

CANTERBURY.

ASPIRE!

By the dew of life's morning, the dawn of thy youth,
By the brightness now shining, of mercy and truth,
By clear springs of joy that within thee are flowing,
By prospects immortal now budding and growing,
The love of thy Maker now calls thee up higher,
Up hither, up whither, all the wise ever go,
In the path of uprightness true goodness to show.
Be firm in thy purpose thy whole duty to do,
Be strong in thy courage the strait path to pursue,
Tho rugged and thorny it seems to thy view,
That's trodden by martyrs who crucify self,
Rejecting the world, its honors and wealth,
Its ease and its pleasures because they are dross,
Enchaining not those who are bearing their cross.
They flee as a shadow before solid worth,
Determined to break all the fetters of earth.
O come ye up higher, where the holy ones are,
Serving their Maker in freedom so fair,
The crown of the victor o'er spiritual foes wear,
That is gained by all those who wear out the cross,
And pass thru the furnace that cleanses from loss.
Ascend now the mountain of holiness pure,
And garner the treasures that ever endure.

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ERRATA.

PAGE	VER.	
42,	33,	Add, it was often conveyed in spiritual visions and similitudes. Hosea xii: 10.
44,	46,	Read, image of the tho't of Deity.
47,	55,	Read, accomplish to much extent.
61,	33,	Add, Acts x: 43.
91,		To second line of finer print, add, Rev. xi: 4.
111,	59,	Add, Gen. ii: 21–23.
112,	62,	For Rev. ii: read, xi.
120,	88,	Top line after man, read, that promise mankind justification and eternal happiness, without obedience to the law of Christ.
125,	4,	Shall not yet be, is a critical translation.
127,	9,	For I. Pet. iv: 8, read, iv: 6.
141,	54,	To Ro. i: add, 18–32.
144,	66,	After injustice, add, it defileth the whole body. Compare Mark vii: 20.
173,	96,	Add, Rev. iii: 5. Ch. xxi: 27. Ch. xiii: 8. Ps. lxix: 28. Phil. iv: 3. Ezek. xiii: 9.
177,	107,	Add II. Thess. ii: 3–10.
187,	37,	Add, Jon. xvi: 13.
209,	104,	For 534, read, 535, 6–23; add, 299: 13 16.
213,		Top line, for wise, read, self-wise.
225,	37,	After Christ, read, and the teaching of Divine revelation.
227,	40,	For Jon. iv: read, vi.
244,	8,	Add, whose name is called THE WORD OF GOD.
262,	14,	Read, Savior, instead of Savor.

There are some minor faults that need no errata.

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